

Friendly advice to a patient: to which are added, spiritual directions for the uninstructed; The first calculated ... for the use of the sick, belonging to the Infirmaries ... The second ... is no less proper for the use of Infirmary patients, than for the uninstructed in all conditions / [Sir James Stonhouse].

Contributors

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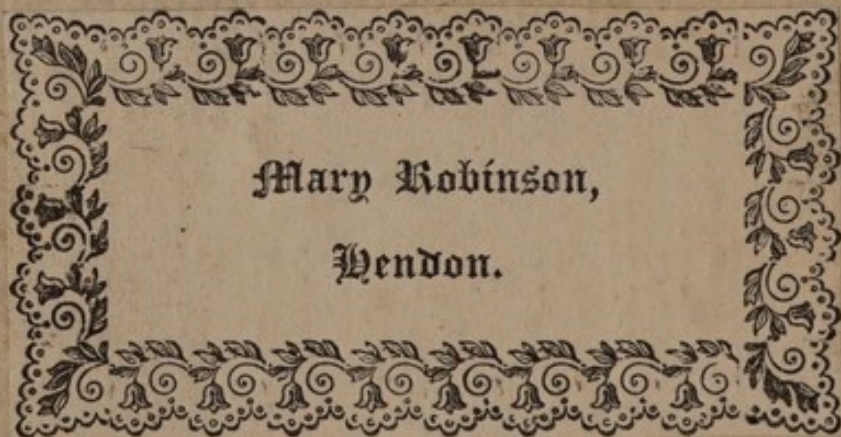
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Mary Robinson,

Wendon.

STANLEY ADAMS

PLATE VII

British Expedition

UNITED STATES

COAST AND GEODETIC SURVEY

ALASKA COAST AND GEODETIC SURVEY

JAMES STONINGTON

Chief of the Survey, 1878-1879

Surveyed by J. H. Stoughton

1878-1879

Published by the Government

Washington, D. C.

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FRIENDLY ADVICE
TO A
PATIENT:

To which are added,
Spiritual DIRECTIONS
FOR THE
UNINSTRUCTED.

The FIRST calculated more particularly for the Use of the Sick, belonging to the *Infirmaries*, as well the *Out-patients*, as Those *within the House*; but the greatest Part of it is suitable, and of equal Service

TO EVERY SICK PERSON.

The SECOND, (which may be considered as a Kind of *Supplement*) is no less proper for the Use of *Infirmity Patients*, than for the UNINSTRUCTED

IN ALL CONDITIONS.

By JAMES STONHOUSE, M. D.

Physician to the County *Infirmity* at *Northampton*; and formerly of *St. John's College, Oxford*.

Did not HE that made me in the Womb make him? and did not ONE fashion us in the Womb? Job xxxi. 15.

Condescend to Men of low Estate. Rom. xii. 16.

The NINTH EDITION Improved.

L O N D O N:

Printed by CHARLES RIVINGTON,

For JOHN RIVINGTON in *St. Paul's Church-Yard*.





P R E F A T O R Y A D V E R T I S E M E N T.

THE FRIENDLY ADVICE, and SPIRITUAL DIRECTIONS in this little Treatise, will appear to the Reader somewhat *foreign* to the Province of a PHYSICIAN:—Doubtless it is so—but the Experience of many Years in that Character, particularly in the COUNTY INFIRMARY at NORTHAMPTON, gave me too many sad Instances of the Want of other than *medical* Assurances, and that too in Matters of *everlasting* Concern. To limit therefore to one particular Province, a Regard for our Fellow-Creatures, when it is capable of being so beneficially extended, would in *my* Opinion, debase even Humanity itself, and is utterly inconsistent with the Christian Temper. And though a due Deference to the Publick inclines me to justify this Undertaking, yet every candid Reader will readily allow, that I need not make much Apology to others, for what my own Conscience assures me is a necessary Duty.—The frequent Opportunities of observing different, and for the most Part uncultivated Minds, under those various Circumstances of Distress, which intitle them to Admission into a publick Infirmary, and especially my Conversation with Patients there in the Progress of their Distempers, and sometimes in the last Hours of their Lives, have furnished *me* with some particular Advantages for an Undertaking of this Nature; which, easy as it may seem, they who think and assert it to be so, will give, by that very Assertion, a sufficient Proof of their own Disqualifications for it.—It may be too often inconsiderately, and therefore unsuccessfully entered upon; but perhaps they who are best able to perform it, are the most sensible of its Difficulties.

It indeed requires no less Attention to a Variety of Circumstances, in order to restore Health and Soundness of *Mind*, than to the several Symptoms in order to cure the Diseases of the *Body*: For it is by no Means sufficient to say, I will talk to a Man in such or such a Manner, because he is *sick*, or in *Pain*.—The Nature of his Malady, the Course of Life, which in some Instances might occasion, or contribute towards it; the Tenderness, or Inflexibility of his *own* Nature; any Abuse or Defect, either of his Reason or Education; his Presumption or Despair, the various Approaches towards either Extreme; and the Sense, or Disregard which he shews to Chastisements or Mercies; all these, I say, require very different Treatment. So that whoever can justly hope to succeed, must not only have a distinguishing, and well disposed Mind, but be long conversant in these several Circumstances; he must also be habitually exercised in the Methods, and well furnished with the Arguments and Texts, proper for Conviction, Reproof, Instruction, Exhortation and Comfort.

These Reflections, which suggested the apparent Usefulness of some such Help as this, had *with me* the Force of an Obligation to attempt it, so far as is consistent with any *general* Plan, or course of Directions; though still we must allow that there will be a great Difference between what is wrote down, and the casual unrestrained Freedom of a personal Conversation, together with such a prudential Use of Opportunities as will arise from Observations of the Patient's Disposition, sometimes indeed of his very Countenance.—From *These* a Judgment may be formed what *Sort* of Discourse will be most suitable at that *particular* Time; and how far he is likely to reject, or receive any Profit by it.

The *Advice of the Physician*, how judiciously soever given, will in many Cases be fruitless, even where our Expectations are the most sanguine; and one Time or other, must necessarily become so in all: But whilst Reason is not wholly extinct, the good *Offices of the Christian* may always be useful.—Having therefore *deliberately* weighed the Design, I communicated it to
some

A D V E R T I S E M E N T. v

some WORTHY DIVINES, who much approved my Plan, and urged me to proceed in the Execution of it, for these *obvious* Reasons among others—"that nothing of this Kind
 " had hitherto been published, and that a Person of my
 " Profession might reasonably hope for some particular At-
 " tention; especially from those who have entertained a fa-
 " vourable Opinion of me, and were, or had been under
 " my Care, as a Physician."—Conscious however of my own Insufficiency; the Importance of the Design; and the Advantages arising from a long Experience in the Exercise of their sacred Function, I solicited an Assistance, which they candidly and readily gave me. I most thankfully acknowledge those Obligations, and if I could have obtained Permission, I had done Honour to the Work, and to myself, by the Mention of their *Names*.

After this just Acknowledgment of the Helps I have received, it is incumbent upon me *solemnly* to declare, that whatsoever I have advanced in this Preface, or in any Part of the Treatise and Postscript, is *entirely agreeable* to the Convictions of *my own* Conscience as to the certain Evidence, and great Importance, of those Principles and Practices, which I have enforced and recommended: And I shall esteem myself peculiarly happy, if what I have here advanced may have its due Weight and Influence on the Minds of those who read it; and stir them up, as our Saviour has injoin'd, to SEEK FIRST (preferable to, and above all Things) THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS: "*For what shall it profit a Man if He gain the whole World, and lose his own Soul?*"

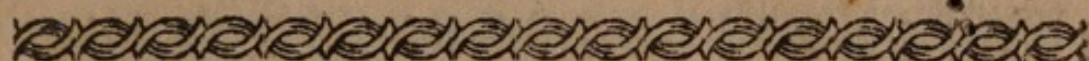
Having thus unreservedly avowed the settled Principles of my own Heart, founded upon the most mature Deliberation, and a long Observation on Men, Manners, and Things:—And having been induced by the most charitable and friendly Motives, as well to the Acknowledgment of my own religious Opinions, as to this Undertaking in general, I am inclined to hope my Reader will in the same Disposition, most readily excuse whatsoever in Point of Judgment, or Impropriety of Expression, might admit of Censure; and that if he cannot altogether think

in the ſame Manner with me, our Difference in Opinion may no Ways leſſen our good Will and Affection, but that he will candidly allow me the ſame Liberty of judging, which he has an undoubted Right to uſe for himſelf.

After all, if this publick Teſtimony of my *firm* Belief of CHRISTIANITY; the free Declaration of my own Sentiments; and my *compassionate* Regard to the immortal Souls of the *loweſt* of my Fellow-Creatures, ſhould expoſe me to any Degree of *Contempt* and *Ridicule*, in ſuch an Age as *This*; wherein Levity of Mind, and its natural Conſequence, Diſſoluteneſs of Manners, are equally evident and deplorable, I ſhall not be very anxious as to the Event (being well ſatisfied in the Approbation of my own Conſcience as to the Integrity and Benevolence of my Views) but ſhall refer myſelf to the Deciſion of that Day, *when the Secrets of all Hearts ſhall be manifested*, and our eternal States *unalterably* determined.

Northampton,
July 9. 1748.





V E R S E S to the A U T H O R.

*L*ONG had the Art of Healing been confin'd
 To save the Shell, the Prison of the MIND;
 Curious had view'd the yellow Duets of Bile;
 And trac'd the silver Channels of the Chyle,
 Pursu'd the purple Maze thro' ev'ry Vein,
 The Nerves that vibrate, and the Glands that strain.
 Hills, Vallies, Woods, and Springs were all explor'd,
 The Sea was ransack'd, and the Earth was * bor'd.

Thus Sons of Med'cine! all your fond Regard
 This perishable Frame of Man has shar'd;
 Nor did the Soul your due Concern employ,
 Tho' doom'd to endless Pain, or endless Joy.

Thy Knowledge no such narrow Limits bound,
 Thy Labours, STONHOUSE, take an ampler Round.
 With equal Skill, and with a warmer Heart
 Successfully you cure the mortal Part;
 Whilst with each Cordial, heav'nly Balm you pour,
 To cheer the Sick, or calm the dying Hour.
 'Tis Thine the tender † Moments of Address
 To seize, and strongly sacred Truths impress:
 To bid the Patient's Pray'r with Faith arise,
 And breathe its grateful Incense to the Skies.
 To urge the Saviour's all-atoning Blood;
 And animate the Sinner to be good.

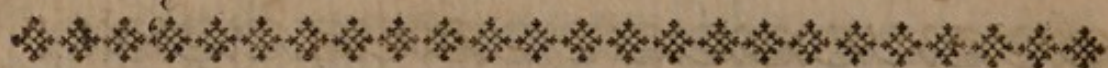
Humane, as learn'd, with other's Bliss you glow
 Feel, sooth, deplore, and heal another's Woe.

Ardent while thus your Christian Efforts seek
 Health for the Poor, and Comfort for the Weak;
 Your Care for their immortal Welfare shewn,
 With heighten'd Lustre shall augment your own.

N. B. These Verses by an anonymous Hand were at first
 inserted in the publick Papers of 1749.

* In searching for different Mines, and Minerals it is customary
 to bore the Earth; and some of the most efficacious Medicines are
 taken from thence; as Mercury, Sulphur, Steel, and Antimony.

† *Mollissima Fandi tempora.* VIRG. ÆN. iv.



TO JAMES STONHOUSE, M. D.

Written soon after Recovery from a dangerous Illness.

'TIS laudable—'tis friendly (sure!)

Corporeal *Maladies* to cure:

But 'tis a more exalting Praise

The Sin-distemper'd Mind to raise;

To meditate with godlike View

The Health of Soul, and Body too.

THEE for this WORK *shall Thousands bless,*

(Read on the Beds of pale Distress)

And thank the providential Woe,

That brought them HELPS like thine to know.

The heal'd Artificer, whose Hand

Domestic, pressing Wants demand,

*More useful made by Thee * shall come,*

A double Blessing to his Home.

The well-ru'd Family shall prove

An happier House of Faith, and Love;

And own that all the Joys they share,

Sprung from thy Pen, and medic Care.

Oh! long belov'd, long honour'd live!

Example to thy Brethren give;

May THY ATTEMPT to ev'ry Heart

An emulative Zeal impart!

And let their prais'd Ambition be

To act like † BOERHAAVE, and like THEE.

MOSES BROWNE.

* See DIRECTION II. Page 66.

† This is intended as a Reference to a very conspicuous, and exemplary Part of Dr. Boerhaave's Character; *namely*, that he did not think that the *most reverential* Acknowledgment, and *most open* Profession of his Religion, *as a Christian*, derogated in any Degree from his high Reputation, *as a Physician*—It was his *constant Rule* to rise very early, and to spend about an Hour in secret Prayer, and in Meditation on some Part of the Scriptures.—This Rule He recommended to his intimate Friends as *the best* He could give them for their

STANZAS occasioned by Dr. STONHOUSE's
Friendly Advice to a Patient.

*F*RAIL Sons of Dust!
Sad Offspring of polluted Clay!
No longer good or just,
To Vice and Folly still a Prey,
Say, can ye hope for Happiness below?
Alas! its limpid Streams thro' purer Channels flow.

their Preservation; judiciously observing, that the Health of the Body must, more or less, be dependent on the Tranquillity of the Mind—And that “*there is no Peace to the Wicked.*”

Being asked “*how it was possible for Him to undergo so much Fatigue in his Profession?*” He replied, “I have habituated myself from my Infancy to Punctuality and Dispatch; and my Morning’s Retirement gives me Spirits for the Day; and enables me to *act as in the immediate Sight of GOD.*”—That GOD, to whose Bounty He attributed all his Abilities; to whose Grace He ascribed all his religious Attainments; by whose Providence he had long been directed, and supported in a Profession which engaged him in a necessary and constant Attention to the various Distresses, and Miseries of his Fellow-Creatures; and to whose Will he was *entirely* resigned in every Circumstance which related to Himself, or others.—May the Example of this Eminent * Man extend its Influence to his Admirers, and Followers! and whilst they pursue his medical Knowledge, may they aspire to that exalted Piety of which he was so admirable a Pattern!

* See his *Life*: from whence the following Quotation is taken, which shews what Regard the great Boerhaave paid to Religion.—“His Time was *wholly* taken up in visiting the Sick, searching into every Part of Medicine with the utmost Diligence, and reading the Scriptures, which he generally did after Morning Prayer—He was particularly fond of such Authors as placed the *Love of God*, and its consequential Duties, in the clearest Light; and was *therefore* remarkably compassionate to his Fellow-Creatures, and cheerful in his Family, even under the most trying Afflictions.”—He would sometimes say with JOB, “Shall we receive Good at the Hand of God, and shall we not receive Evil?”—Especially when *that very Evil*, how grievous soever *at present*, is designed for our future Good; for “*as a Father chasteneth his Son, so the Lord our God chasteneth us.*” Deut. viii. 5.

Say, can yon Flow'r,
 Tho' ting'd its filken Buds with Gold,
 If cank'rous Worms devour
 Its pearly Germs ere they unfold,
 E'er hope its spreading Beauties to display?
 Alas! its Leaves contract, grow wrinkled and decay.

Created pure,
 Man was the Child of Health, and Joy;
 Oh! had his Faith been sure,
 His Bliss had been without Alloy.
 But Sin, and Death prevail'd; and with them rose
 Disease, insatiate Fiend, with all her kindred Woes.

Ye vengeful Train
 Of Ills, that rack the Race of Man!
 Sad Family of Pain,
 That make him loath Life's little Span!
 Say, was it given you uncontroll'd to rage?
 No!—Medicine brings her Balms your Fury to assuage.

The eternal King,
 Whose tender Mercies still endure,
 Has bid the genial Spring
 Pour forth a thousand Herbs of Cure,
 Has bid the Sea, the Fountain, and the Mine
 To ease the torturing Pang, their lenient Stores resign.

At his Command
 Fair Charity shoots from the Skies;
 She opes each wealthy Hand,
 And bids yon friendly Walls * arise;
 She spreads the Couch, prepares the healing Draught,
 And come, ye Poor, she says, 'Here find Relief unbought.'

Hail sacred Dome!
 Hail blest Asylum of the Poor!
 Lost in his lonely Home,
 The Hind diseas'd had died obscure:

*But here restor'd to Labour and to Life,
Again he clasps his Babes, and cheers his drooping Wife.*

*Nor rais'd alone
To transient Life, that soon must end;
From Mercy's downy Throne
Here blest Impressions oft descend:
For see while Medicine makes the Body whole,
This little Tract affords Prescriptions for the Soul.*

*Yes, generous Friend,
Tby Skill attempts the nobler Part,
The Will deprav'd to mend,
To probe and cleanse the ulcerous Heart,
And, thro' the Saviour's all-restoring Blood,
To raise to endless Life the penitent and good.*

T. P.



☞ These two little Tracts are sold at Six-Pence stitched, or at two Guineas an Hundred, to such charitable Persons as are disposed to give them away. If wanted to be sent into foreign Parts, or for the Use of Patients in the Infirmaries; it will be most adviseable to have them sewed in Pasteboards.

The Society for promoting Christian Knowledge has adopted them into the Number of those Books which they disperse, as properly calculated for the Revival and Advancement of true Religion; and they may be had, upon the Terms of the Society, by any of their subscribing Members: namely, at Half-Price; the other Half being defrayed out of the Society's Fund.

The Bookseller begs Leave farther to add, that the Price of *These* is less than that of *any other* Tracts of the same Size, which is owing to the Largeness of the Impression he has printed, thro' the Hope of supplying most of the Infirmaries, and to the Author's Generosity in not taking Copy-Money for this, or any of the preceding Editions.



E R R A T A

Literal Mistakes, or Inaccuracies in Pointing, if such there be, the Reader will have the Candour to pass over; but as the *following Errata* affect the *Sense*, He will be pleased to correct them with his Pen: And the Secretaries of Infirmaries are particularly desired to do This before the Books are delivered to the Patients.

Page	Line	For	Read
7	17	not	not less
28	9	lay it	lay the Matter
63	8	their	his
65	1	{ Forms; for { this Purpose	{ Forms for { this Purpose,
71	5	as you rise.	{ soon after { you rise
74	20	which are	and
89	last	1 John iii. 5.	1 John iii. 8.
101	5	are of	They are of
101	22	premise	offer
105	23	But	yet



FRIENDLY
ADVICE
TO A
PATIENT.

INTRODUCTION.



ONE of our blessed Saviour's *Principal* Commandments is, "Thou shalt love thy Neighbour, as thyself *;"—one of those on which, he tells us, *hang all the Law and the Prophets*. And as it is my constant and sincere Desire that every Neighbour, and especially every afflicted Neighbour, should be truly dear to me, I can confidently say, that *the Advice* I am now offering, proceeds from real *Love* to you, as a Fellow Creature, as a Fellow Christian, and as one *now* in a Condition that intitles you to particular Compassion.

To be at once *Sick*, or *Lame*, and *Poor*, is an afflicting Circumstance indeed—and it ought certainly to dispose me, according to the Abilities God has given me, cheerfully to do *my Part*, as a Physician, a Christian, and a Subscriber towards your Cure, Instruction, and Support.—But as Charity to the *Soul* is *unquestionably* the noblest of all

* Matt. xxii. 39.

Charities, I would especially attend to THAT; heartily wishing so to join the happy Purposes of a REFORMATORY with those of an INFIRMARY, as not only to restore your bodily Health, but *effectually* to promote your *spiritual* Welfare, and *eternal* Salvation.

“ For the Benefits of an *Infirmary* (as hath been excellently observed by the Reverend Dr. Grey, in his Sermon preached at the Opening of this Charity, at *Northampton*,) are not confined to *bodily* Pain and Sickness, but may extend themselves yet further, to the *spiritual* Maladies of those who are under the Care of it. The Ignorant *here* may be instructed, and the Dissolute reclaimed, and the Dead in Trespasses and Sins, through the *all-powerful* Grace of God, be raised to the Life of Righteousness.—The strict Regularity to which the Patients are obliged, the *spiritual* Assistance which is charitably administered to them, the Aptness of Men’s Minds to receive *religious Impressions* in Time of Sickness and Distress, and the good *Improvement* that will be made of it, to the pressing *home* upon them their *everlasting* Concerns, whilst they are here in a *suffering* and *declining* Condition, ALL contribute to this happy Change.—And who is there, that feels not an *inward* Pleasure (a Pleasure that must *greatly overpay* his Liberality) when he reflects, that by a *small* Benefaction, HE may be *happily instrumental*, not only to the prolonging of a MORTAL LIFE, but to the saving of an IMMORTAL SOUL.”

The Visits of a *Physician* to every particular Patient cannot be long, and much of the little Time he spends with each, must be employed in the Advice *peculiar* to his Profession. The Discharge of the Duty incumbent upon every Christian, in the Capacity of a *Neighbour*, (according to the scriptural Sense of the Word) will require more general, and not less important Advice. I would therefore gladly make up the Deficiency, by applying myself to you in *this* Manner; which enables me to speak to those whom I see not;—to those at the greatest Distance from me;—and perhaps I may *continue* to speak when my Lips are silent in the Dust; for though I am
not

not a MINISTER, I should scarcely think I deserved the Name of a CHRISTIAN, if I was not willing, when proper Occasions offer, to instruct and comfort you, as *your* Circumstances and *my own* may permit; and not *you only*, but such others as may hereafter stand in need of the same charitable Assistance.

Suppose me then to sit down by the Bed's Side, and to address myself to you,

- I. As a Person under the afflicting Hand of God;
- II. As lodged in a Place where you are daily receiving many of his Mercies;
- III. As surrounded with several instructive Objects and Circumstances, which, if it be not *your own* Fault, may be *very serviceable* to you.

SECTION I.

ADVICE to a PATIENT, considering him as under the afflicting Hand of God.

THE first necessary *Advice* will arise from the Consideration, that you are now under the afflicting Hand of God.—The Place in which this finds you, as a Patient, supposes two *very grievous* Afflictions concur; *viz.* That you are under some Illness or unhappy Accident; and that you are so poor as not to be able, at your own Expence, to procure *proper* Relief.—The Governors would not have admitted you, if they had not been persuaded this *was* your Case: And there would be so much Injustice and Wickedness in *deceiving* them into such a Persuasion, that I will not make any such Supposition, with regard to you.

To regard God as the Author of Affliction. You are afflicted, and I hope you know your Afflictions come from the Hand of God.—You *must* know it, if you *believe* there is a

God, and his Providence, which is so evident to the common Sense of Mankind, that, one would hope, none can so much as *question* it.—Now if you believe that God so far regards you as to send Afflictions (as you know too, that “He does not afflict *willingly*, or

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“grieve the Children of Men *,”) you *must* believe, that He has *merciful Designs* in afflicting you;—and that, as He is always *present* with you, so, He *observes* how the Affliction works upon your Mind; as a *wise* Physician who has prescribed for a Patient, will attentively remark what Effects his Prescriptions have produced.

The Apostle expressly tells us, “That God corrects us for *our* Profit, that we may be *Partakers* of his Holiness †.”—But that we *may* be so, ’tis necessary, as the wise Man speaks, “in the Day of Adversity, to consider ‡.”—My first *Advice* and Request to you therefore, is, that you would seriously consider what is the *present* State of your Soul, that so you may the better apprehend the *particular Design* of our heavenly Father in thus chastising you.

Let me intreat you to reflect, in the first Place, whether you have Reason to believe that you are, or are not, a *real* Christian:—
To examine whether He be a real Christian. I take it for granted that you are *called* a Christian;—that you have been baptized;—and that you have not *expressly renounced* your Baptism;—that you have often attended some Place of Christian Worship;—and that you believe the Scriptures to be the Word of God.

But, certainly, this *alone* is not enough to prove you a *real* Christian, and to secure your Salvation:—
Whether he be a profligate Sinner. For if there be any Crimes in the World, that can draw down the Wrath of God, and expose a Man to the manifest Danger of eternal Damnation; such Crimes are too frequently found among some, who are baptized Persons, who sometimes attend public Worship, and don’t deny the Truth of the Scriptures.—Are there not, among such, “*Whoremongers, Liars* ||,—*Adulterers, Thieves, Covetous, Drunkards, Revilers, Extortioners* §?”—Now the Scripture expressly says, as to such wicked Persons, *That they shall not inherit the Kingdom of God*; and that the *abused* Name of a CHRISTIAN, which they presumptuously retain, shall

* Lamentat. iii. 33.

† Heb. xii. 10.

‡ Eccles. vii. 14.

|| Rev. xxi. 8.

§ 1 Cor. vi. 9, 10.

do them no Manner of Service* :—Nor is *Profane Swearing and Sabbath-Breaking*, though persisted in by such Multitudes, less destructive : For “the Wages of these Sins is (*eternal*) Death,” and the Practice of them a sure Sign of an irreligious Heart.

If you therefore find, in your own Conscience, that you are such a Sinner ;—that you *profane* the Name of God ;—that you *customarily* break his Sabbaths (as if you would force your Way through *that* Fence, to a Thousand other Transgressions ;)—that you have lived in secret, or open Uncleanness ;—that you allow yourself in Lying, Stealing, Cheating, Covetousness, Drunkenness, Backbiting, or Injustice ;—or in *any other* evil Course, which you *know* to be contrary to the Word of God and the Design of his Gospel ; you cannot doubt one Hour, nay, one Moment, about your State.—Whatever your *Notions* and *Pretences*, and *Forms* of Religion may be, you are undoubtedly a *wicked* Person, under the *Displeasure* of God ;—and in *Danger* of everlasting Misery.—You have therefore *Reason* to think God lays this Affliction upon you, to rouse and awaken your Conscience ;—to shake you as it were, out of this dead Sleep of Sin, that you may humble yourself before him ; lest *this Sickness* deliver you over to Death, and Death to that Judgment, by which you shall be cast into Hell.

Or whether he
be not a mere
outside Christi-
an, destitute of
inward Religi-
on.

But I must in Faithfulness farther tell you, That though you be free from any such abominable Wickedness, as I have described above, you may nevertheless be a formal, lukewarm, and fruitless Professor of Christianity,—under the Guilt of numberless Sins, and in the Way to utter Ruin.—Undoubtedly you are so, if you have “no Fear of God before your Eyes † ;”—if you have “no Love to God ‡ ;”—if you live “without God in the World || ;”—if you have not been used to pray ;—and I

* “Not every one that *saieth* unto me, *Lord, Lord*, shall enter into the Kingdom of Heaven ; but he that *doeth* the Will of my Father which is in Heaven.” Matt. vii. 21.

† Psalm xxxvi. 1. ‡ John v. 42. || Ephes. ii. 12.

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will add, if you have not been used to pray * *alone*, and have not been *sincere* and *earnest* with God in those Addresses to him; for indeed, we may bring the Matter to this short Issue.—It has often and justly been said, “a Man may as well live without *Breath*, as a Christian without *Prayer* :” And merely to pronounce *Words* before GOD without any *inward* Meaning or *suitable* Affection, IS NOT *really* Prayer, whatever it may be called.

Nay, I must tell you farther, That though you may have felt *some* Awe of God upon your Heart, and though you may, in a *customary* and *formal* Manner, have prayed to him in Public, or in Private, or even with some *transient* Affection, yet you are not a *real* Christian, if you have not a *true Faith in Christ*; that is to say, if you have not been made *thoroughly sensible* †, that you are a miserable Sinner,—that as all your Faculties are the Gift of God, and as the very best of your Actions are defective and imperfect, you cannot be justified before God by any Works of your own,—if you have not been fully convinced that you can be saved only through Christ, and obtain Pardon and Acceptance through the Merits of his Blood and Obedience, by which he procured for us the Offers of Grace, and all the Blessings of the new Covenant;—If you have not, I say, in *this* Persuasion, committed yourself to God through Christ the Almighty Saviour; with a sincere Desire to be holy *here*, in order to be happy *hereafter*; with an unfeigned Repentance for all your past Sins; and with an humble Resolution, that, by the

* *When thou prayest, enter into thy Closet, &c.* Matt. vi. 6. The Word CLOSE, in our *English* Translation, signifies, in the ORIGINAL, *Closet, Chamber, Wardrobe, Warehouse*, or any other *separate* Place.—And Christ might probably use a Word of such Latitude, that none might plead, in Excuse for the Omission of *private* Prayer, the Want of so convenient an Apartment, as they could wish to retire into—I thought it necessary just to hint This, and to observe farther, That *every* Patient in a *Public* Infirmary may consider himself, when kneeling at his Bed-side with his Curtains drawn around him, to be (scripturally speaking) in his Closet.

† 1 John i. 8.

Grace of God, you will reverence all his Commands ; and labour, for the Time to come, to obey them.

If *such a Faith*, and Consciousness of your own Insufficiency be wanting, I must declare to you *again*, (though with much Concern) that your Hope is no other than *Presumption* ;—and it would be great Treachery to God, and Cruelty to your Soul, should I flatter you in it.—*Presumption* is not confined to that audacious Disposition, whereby hardened and profligate Sinners seem to disregard, and even defy their Creator. There is another Kind of *Presumption*, the more dangerous on account of its Disguise, which may be such as to conceal its Nature and Tendency from those who are the most deeply infected with it.—For instance, there are Men who are inclined (though surely through *Ignorance*, for I cannot in Charity suppose any other Cause) to think themselves in no Danger, nor their Souls at all distempered. Their Insensibility, not dangerous to the Mind, than a mortified Limb to the Body, requires a peculiar Treatment: Those I mean whose Conscience is quiet and easy on a false Foundation ; and whose Language, even on the Verge of Eternity, is of this Kind. “ I have done no Harm—I have “ wronged No-body—I am as good as the rest of my “ Neighbours—I am no more afraid to die than other “ People.”—And to such as *These*, who know not the Corruptions of their own Nature, their immense Distance from their most Holy Creator, or their Need of a Saviour, I am now addressing myself ; to awaken in them, if possible, a thorough Sense of their own *Vileness* ; and as this Expression is warranted by Scripture (see *Job* xl. 4.) it can admit of no just Exception—nor will any I hope, on such an Occasion as this, think what follows it too harsh, or too severe,—for whatever be the *Appearance* of Severity, I must assure the Reader, that such Passages, where-ever they occur, are extorted by the *most compassionate* and *zealous* Concern for his eternal Welfare.—Would it not be greater Cruelty to conceal the deplorable Misery of your spiritual Condition, than to forbear the Use of a *needful* Remedy, because it may be *loathsome* to the Taste ? Or to neglect a *necessary* Incision, because
it

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it may be *painful* to the *Flesh*?—I must remind you therefore, that an inspired Writer speaks not of *this* or *that* notorious Sinner, but of *every* Man, when placed in the immediate Sight and Presence of God, as appearing “abominable and filthy.” (See *Job* xv. 16.) And to make you *more sensible* of this, with which the Generality of Mankind seem *so very little* affected, I must intreat you, that you would imagine yourself called BY NAME into the Presence of our GREAT JUDGE.—Suppose that you saw him seated upon his Tribunal, in all the Pomp, Majesty, and Terror, in which HE will be manifested at the LAST and DECISIVE DAY.—Imagine, that while all the World was in *Flames* around you, and the Pit of eternal Destruction opened its Mouth to *swallow up* those miserable Creatures, whom *Divine Justice* should doom to it, God should *charge home* upon you the Guilt of every Sin, that from the *first* Day in which you were capable of an actual Violation of *his* Law, even to the *present Moment*, you have committed, in every *Place, Circumstance, and Relation* of Life; and should add to the Account,—ALL the Means of Grace which you have neglected, or used without Advantage, *viz.* attending on Sermons without Edification;—on Sacraments without Faith and Repentance;—praying without Attention;—confessing without Remorse;—hearing the Terrors of the Law without being alarmed;—the comfortable Proposals of the Gospel without embracing them:—ALL the *Gifts and Talents*, which he entrusted you with, and which you have not duly improved, or probably perverted into Occasions of Mischief.—Imagine Him to reckon with you for every forgotten Mercy he has bestowed upon you, through so many Years of Prosperity and Comfort with which you have been blessed; and for the *needful* Afflictions which, in his fatherly Wisdom, he has seen fit to appoint, and by which you have not been *humbled* in a becoming Manner:—For every Conviction of your own Conscience, and Motion of *his Spirit*, which you have not seconded, nay, which you have resisted and overborne.—For ALL the *Vanity, Pride, and Licentiousness* of your Thoughts;—for all your lascivious, passionate and slanderous, yea,

“all

“*all your idle Words,*” (Matt. xii. 36.) by which is meant, every Part of your Conversation, that has an evil Tendency or Effect either designed, or naturally resulting from it;—and all this too in *Comparison* with what He knew you *might* have been, and *might* have done for his Service, with the Capacities and Opportunities which he has given you:—*In comparison* too with the *many better* Purposes you have formed, and *solemn* Resolutions and Vows which you have made and broken:—And then let your own Heart answer, whether you would *dare* to stand the Consequences of such an Examination and Account as *this*:—Or whether all your *towering* Confidence would not be blasted by the CURSE denounced “*against EVERY ONE that continueth not in ALL Things, which are written in the Book of the LAW, to DO them.*” Galat. iii. 10.

Call up all these *awful* Representations at once,—and, in full View of them *all*, let *Conscience* answer, whether before *that* Tribunal you would *presume* to say, “Judge me, O Lord, by *my own* Virtue and Duties: I am the Man who have *completely* obeyed all thy Commandments.” Nay, would you *venture* to say, “Judge me, O Lord, by the *best* Month, or Week, or Day, as it appears to thy ALL-PENETRATING Eye, and stands in Comparison with thy PERFECT Law.”—Or would you not much rather choose to cast yourself (without *any* Exception for the *best* of your Days or Duties) upon the overflowing MERCY of God and the MERITS of the Lord Jesus Christ, our compassionate Redeemer? And if you intend to make THAT your Refuge and your PLEA at the Bar of God; prepare yourself for it, not only by disclaiming all Pretences to *Merit of your own*; not only by acknowledging yourself an unprofitable Servant (because far beyond this must the best and holiest of the Sons of *Adam* appear wanting, if weighed in the strict Balance of God’s Justice) but by the most humble and sincere Acknowledgement of your own Corruption, and wretched State. Fly to this, *your only Plea*, instantly, and as an Act of the Almighty’s Grace, plead it solemnly, plead it continually.—Are you at a Loss for a *Form*? Lo! a short but most important Addition to that of the Publican

can (see *Luke* xviii. 13.) may well be the first, “God be
 “merciful to me a Sinner, for the Sake, and through
 “the Merits of my only Saviour and Redeemer Jesus
 “Christ!”—Great and very prevailing is the natural
 Eloquence of a truly broken and contrite Heart, how-
 soever conceived and expressed; but you will find suffi-
 cient Helps from the Books of Devotion recommended
 in the List at the End of this Treatise; and by the Grace
 of God, may daily stand in less need of them.—Still rest
 continually upon your Plea, and fly to it immediately.—
 God only knows, how few the Moments may be in
 which you will have Room to plead it, before you are
 called to Judgment:—To that Judgment which will teach
 the *baughtiest* Sinner, what a “fearful thing it is to fall
 “into the Hands of the Living God*.” And compel
 “him to cry to the Mountains to fall upon him, and
 “the Rocks to cover him,” from that far more dreadful
 Sentence, “DEPART from ME ye cursed into Ever-
 “lasting Fire.”

I would only add here, in order to prevent *Mistakes*,
 that this deep Humiliation, and solemn Application to the
 Mercy of God, through Christ, is appointed by HIM, as
 the Evidence of our thorough Conviction and deep Sense
 of our own Wants and Unworthiness, which is a previous
 and necessary Qualification for the Reception of his Grace.
 It is that *Knocking* † which we are commanded to use, that
 the divine Gate may be opened to us, and that *Power*
given whereby the DOMINION of Sin in our Hearts may
 be subdued, and we become animated to the PRACTICE
 of *universal* Righteousness, and *true* Holiness; (that Di-
 vine PRINCIPLE) without the *sincere Prevalency* of which
 “no Man shall see the Lord‡.” Holiness, the great
 End of the GOSPEL as well as the LAW;—to produce
 and advance which, *his Grace* through Jesus Christ has
 been revealed and imparted to us.

Now if with this Sense of your own Weakness and
 Wants, and a firm Faith in Jesus Christ and his Gospel,
 which is styled by the Apostle “*the Power of God unto*

* Heb. x. 31.

† Matth. vii. 7.

‡ Heb. xii. 14.

“ *Salvation to every one that believeth*; if thus grounded you conscientiously guard against all known Sin, and be truly sorry when you fall into any by *Infirmity* or *Surprise*;—and in such a Case, apply immediately to the *Mercy* of God, through the *Merits* of Christ, for your Pardon, with renewed Resolutions against Sin for the future, and hearty Desires, that God would preserve you from all Impiety; then indeed you are a real Christian:—And I should be sorry if any thing I have here written should give you one Moment’s Distress.

Weigh this Matter therefore impartially; weigh it with the strictest Attention;—for if this be not your Character, be assured you are an unpardoned Sinner;—you are under the Curse of God’s Law;—and you must Believe,—Repent,—and be Reformed.—The whole Temper of your Heart, and the whole Course of your Life *, must be changed, or you must perish for ever.—Take it not as resting on the Authority of a weak and fallible Mortal, but as the Decision of our Divine Master himself, the faithful and the true Witness, who has expressly said, and solemnly repeated it, “ Except ye repent, ye “ shall all likewise perish †;—He that believeth not, is “ condemned already, and the Wrath of God abideth “ on him ‡; and the Wicked shall go away into ever- “ lasting ¶ Punishment §.”

* John iii. 3.

† Luke xiii. 3.

‡ John iii. 18, 36.

¶ Matt. xxv. 46.

§ Now upon the whole Matter; what can a careless debauched Person say to these Things? Though he sturdily bears up at present against these Impressions, can he think, that he shall always be able to brave it out against God and his own Conscience?—Can he fancy, that he shall not (at least in the last Hours of his Life) condemn himself with very dismal Reflections on the Folly of his Sin, and the terrible Foreboding of its Punishment; as many unthinking and unhappy People have done before him?—Too many slight Religion in their Health and Prosperity, though they cannot but esteem it in Time of Danger and Death.

See Page 55. of that alarming little Book, Dr. WOODWARD’S Fair Warnings to a careless World—in which he has collected the Sentiments of the most eminent Men, in their serious, or dying Hours.

*Serious Advice
to the Self-con-
victed.*

If your Heart condemn you on this Examination, I intreat you, by the Mercies of God on *one* Hand, and the Terrors of the Lord on the *other*—and by the *Worth* of your immortal Souls, that you immediately and earnestly supplicate the Almighty for *Pardon* and *Grace* through our Mediator Jesus Christ, and that you make your Application to some whom you have *Reason* to believe are themselves acquainted with *vital* Religion, and especially to some pious *Clergyman*, whose tender Concern for Souls may make him *willing* to give you such Instruction and Assistance as you shall stand in need of; lest this Illness should end in Death, and Death in your *final* Condemnation, and *irrecoverable* Ruin.

In the mean Time, let me observe for your *Encouragement*, that there is Reason to hope a compassionate God intends to prevent it, by this *seasonable* Affliction; and that, as the Apostle says, *You are chastened, that you may not be condemned with the impenitent World* *—Improve these tender Moments; improve the Advantages you now enjoy; and who can tell but it may appear, that you were brought into this *Infirmity*, that your Abode and Relief here might be a Means of bringing you to Heaven?

*Address to the
sincere Christi-
an.*

I speak this to you on a Supposition of your being under the Conviction either of a profligate, or of a careless and lukewarm State of Life; but I would *rather* hope, that this little Piece may fall into the Hands of *many* who are become acquainted with *real* Religion; and that I may address you, my Reader, as a Child of God, whom he chastises in special Love; as a “*Branch in Christ, which bears Fruit, and which he purges and prunes, with the sharp Knife of Affliction, that you may bring forth more fruit* †.”

*To improve this
Retirement for
Self-Knowledge.*

In this Case, I would urge you *wisely* to improve the Opportunity of your present Retirement from the Labours of your Calling.—You have now vacant Days;—and, perhaps too, sleepless Nights,—spent in Silence on a Bed

* 1 Cor. xi. 32.

† John xv. 2.

of Sickness, or of Pain.—Use these *tedious*, but *precious* Hours in examining your own Heart,—in *searching and trying your Ways* *, that you may learn the special Design of Providence in this Dispensation;—that you may recollect what Duties you have been most accustomed to neglect in the Place and Relation in which you are fixed, and what Temptations have been most ready to prevail upon you, and, in some *lamented* Instances, to draw you aside from HIM, whose Goodness, Forbearance and Mercy, you had so often experienced.

Lift up your Heart to GOD, from time to time; and say humbly whilst you are bearing his *Chastisement*, “Shew me where—
“fore thou contendest with me †.—What
“I know not, teach thou me; and where—
“in I have done Iniquity, may I do so no more ‡.”—Yield yourself with a true *filial* Submission to the Rod of your heavenly *Father*:—Bear it patiently ||;—bear it thankfully:—Let Thoughts of God’s ineffable *Love* to you in Christ, and of your most unfeigned *Love* and entire Submission to him, as your *Father*, mingle themselves with all you suffer from his Hand;—and labour earnestly, that whether the Health of your *Body* be recovered, or continue to decline more and more, the

* Lamentat. iii. 40. † Job x. 2. ‡ Job xxxiv. 32.

|| The common Language of *ignorant*, and *indivout* Minds, which we daily hear, is of *this* Kind: “I *must* bear the Pain; or
“I *must* submit to the Affliction which I now lie under, because
“I *cannot* help it.”—I know there is no Remedy, and *therefore* I
“*must* strive to bear it as well as I can.”—A *Heathen* might say all this, and more; but it is by no means the Voice of a *Christian*, or a Proof of that Resignation to the Will of God, and Submission to his *fatherly* Corrections, which becomes the Duty of *every good* Man under such Circumstances.—Those who *love* God will obey him, not because they *must*, but because they think it *right*; not doubting the friendly Intentions of the Almighty Parent in thus afflicting them; and that it is as much for their *spiritual* Welfare, as taking a Medicine by the Direction of a judicious Physician would be for their *Bodily* Health.—The Language therefore of the *real Christian* is

“Speak, Lord, and I *will cheerfully* obey.

“Strike, Lord, and I *will patiently* bear.

Health of your *Mind* may be greatly promoted by this Course of Discipline, and by every Day of it.

The Particulars here advised would in the main equally suit you under your present Afflictions, if you lay upon your *own* Bed, in your *own* Chamber, and had the requisite Supports and Assistances ministered to you, at your *own* Expence. But let it be remembered that I am now speaking to you as a *Patient in an Infirmary*:—A Place where, as I have hinted to you already, you are surrounded with many Mercies, and with many Objects and Circumstances, which, if it be not your own Fault, may carry along with them *particular* Instruction.

SECTION II.

ADVICE to a Patient, considering Him as in a Place where He is daily receiving many Mercies.

*Several Mercies
enumerated.*

YOU are in a Place where you are surrounded with many *Mercies*, for which, therefore, you ought to be *very thankful*;—*thankful* to God, as well as to your *human* Benefactors.—You have convenient Lodging,—an easy warm Bed,—a good *House* around you, to shelter you from the Inclemency of the Weather, which makes Distempers in a *Cottage*, at *some* Seasons of the Year, much more dangerous and painful than they would otherwise be.—You have Attendants to wait upon you, as your Necessities require, Night and Day.—You have Food sufficient and proper,—such as may comfort and support Nature, without feeding your Distemper.—And then you have the *most suitable* Medicines, in their *greatest* Perfection, prescribed by PHYSICIANS, judged (by those who have consigned this Office to them) to be of *approved* Skill and Experience.—Such Persons cannot be under the *least* Temptation to overload you with them; a Circumstance which is of no *small* Importance.—These Gentlemen visit you at proper Seasons: and are always ready to attend you, if an *extraordinary* Circumstance in your Case should make it necessary.

If you are wounded, or under the Agony of a broken Bone, or in other Circumstances, that require the important Aid of SURGEONS, Persons selected from many others of that useful and necessary Profession are ready to attend you with their Assistance;—which would else, perhaps, have been so expensive to you, that you might have been ruined by *procuring* it, or have perished for want of it.—So that, upon the Whole, Persons in superior Circumstances, if they have not a great deal of *Command* over themselves, and do not fall into *very faithful* Hands, may want many of those Advantages, which you have *here* for your Comfort and Recovery.

Thankfulness advised. Now, have you not *abundant* Reason to be thankful to your Benefactors, and, *above all*, to GOD, for these good Things, and for that happy State, into which, amidst all your Afflictions, you are brought?—I say, above all, to GOD, because it is HE gives *Them* a Power to help you, and a Will to do it.—It is HE that encourages *Them* to go on from Year to Year, with renewed Expence, and to take such *frequent* Trouble in Attendance, as many of them do, on no other Consideration than that of doing *you* Good.

Methinks, *in this* View, you should be praising God every Day, and every Day intreating that his Blessing may abundantly rest upon those whom HE has made, *in these Instances*, the Instruments of his Goodness to you.—And indeed you should be very thankful to Him, not only on *your own* Account, but that of *others*. Poor as you are, I could earnestly wish that you might be rich in the Grace of Christian Charity; and if you *are* so, you will be concerned for *others* as well as for *yourself*.—You will rejoice and be thankful for the Relief which every Patient in the INFIRMARY, or belonging to it, receives by this useful FOUNDATION;—it will delight and comfort you to think how many such Houses of Mercy there are in our Nation, how many Thousands have been already relieved and recovered by Means of them;—and what a Probability there is, that in future Times they may be more *numerous*, and more *useful* too, by gaining Experience in the ART of DOING GOOD;—and your opening

Heart (if it be formed *aright*) will rejoice in the Prospect of Relief and Comfort to those that are yet unborn.

If you have any Spark of Gratitude to God, for your own Share in this merciful Provision, you will also be enquiring what

Return you should make?—The Answer is easy:—Truly, the most acceptable Thing both to God and Man, which you can do in your *present* Circumstances, is to

endeavour to *improve*, as much as possible, all the Advantages which you here enjoy both for *Body* and *Soul*.—Do not therefore, as some *foolishly* do, neglect this Opportunity, and so disappoint the charitable Designs and Efforts of your *best* Friends.

It is less necessary for me to urge you to make the most of the Advantages you enjoy, for the *Recovery* of your Health, not only as it may be reasonably supposed you *will* do it, but as, according to the Rules of such Places as these, any great and visible Irregularity will not be endured:—Yet there are little *mischievous* Artifices which some Patients will practise, and which may now and then pass undiscovered;—especially to procure Things which are improper for them to eat or drink, which you ought to make a *Conscience* of avoiding; for as it would be hurting *yourselves*, and perplexing your *Physician*, so it would be grossly abusing the Charity you have sought to partake of, either to neglect what you are appointed to do, or to do that, which out of a tender Regard to your Benefit, and that of others, is forbidden.

But what I have chiefly in view now, is to urge you to a diligent Care in improving every Opportunity for the Benefit of your Souls; which (whatsoever the Degree may be) are unquestionably more or less disordered; and, being of infinitely greater Value than your *Bodies*, demand that Sovereign and necessary Cure, which Religion *alone* can afford.

You will have in this INFIRMARY frequent Opportunities of hearing or reading the Scriptures and other good Books,

Five Religious Opportunities in a well-regulated Infirmary, viz. Books, of attending Prayers, Sermons, and Sacraments, and of conversing with some *spiritual Guide*.—If all these be duly improved, you may have Reason to bless God for every one of them.

Reading. You have Bibles in each Ward; oh! let them not lie neglected. If you are able to do it, read them yourself, or else get another to read them to you; but daily, one way or other, keep up an Acquaintance with the Contents of that divine Book, as you have Opportunity, and the State of your Health will permit:—Above all, be mindful to read such Portions of Scripture, as are most suitable to *your own* Case; and lest you should be at a Loss where to find proper Passages, I have pointed out the following, as particularly fit for the Perusal and most serious Consideration of sick Persons, especially those in an Infirmary,—and *before* you begin to read them, always make use of some such * Prayer as That drawn up for this Purpose under the THIRD SPIRITUAL DIRECTION, which relates to the Manner of reading the Scriptures profitably.—Suitable Ejaculations too *while* you read, will not, I hope, be forgotten.

The Book of *Job*.

Psalms VI.

XXII.

XXX.

XXXII.

XXXIV.

XXXVIII.

XLI.

XLIX.

L.

LI.

LXXI.

Psalms LXXIII.

LXXVII.

LXXXVIII.

XC.

CII.

CIII.

CVII.

CXVI.

CXXX.

CXXXIX.

CXLV.

Ecclesiastes XII.

* This Collect from our Liturgy for the second Sunday in Advent is of the same Kind, and may be used occasionally.

“Blessed God, who hast caused all Holy Scriptures to be written for our Learning, grant that I may in such wise, *hear* them, *read, mark, learn, and inwardly digest* them, that by *Patience* and *Comfort* of thy Holy Word, I may embrace and ever hold fast the blessed *Hope* of everlasting Life, which thou hast given me in our Saviour Jesus Christ. AMEN.”

<i>Isaiah</i> XXV.	<i>Ephesians</i> V.
XXVI.	VI.
LIII.	<i>Philippic</i> I.
<i>Jeremiah</i> II.	III.
III.	<i>1 Theſſalon.</i> I. v.
XXXI.	<i>Hebrews</i> XI.
The Book of <i>Lamentations.</i>	XII.
<i>Hosea</i> VI.	XIII.
XIV.	<i>James</i> I.
<i>Micah</i> VII.	<i>1 Peter</i> I.
<hr/>	
<i>Matthew</i> XXV.	III.
XXVI.	IV.
XXVII.	<i>2 Peter</i> III.
<i>Romans</i> V.	<i>1 John</i> I.
VIII.	II.
XII.	III.
<i>1 Corinth.</i> XV.	<i>Revelat.</i> II.
<i>2 Corinth.</i> IV.	III.
V.	XXI.
XI.	XXII.

To apply and profit by theſe Chapters, will demand the ſame Care and Attention on *your* Parts, as was required on *mine* to collect them; and that I can aſſure you was not a little.—Let me therefore intreat you by no Means to paſs over them with Diſregard, or Indifference. They are of the utmoſt Importance to you: Conſider them as ſuch.—Pause upon them:—Take ſome *weighty* and *comfortable* Verſe to lay up in your *Memory*, that you may MEDITATE upon it by Night as well as by Day.—The TEXTS of Scripture, that, in *ſeveral Infirmaries*, are written on the Walls, in the reſpective Wards, may, by the Bleſſing of God, be *very uſeful*, if thus *ſeriously* read, and reflected upon.

But beſides your principal and conſtant Inſtructor the BIBLE, you will ſtand in need of other pious Books, the judicious Choice of which, is a Matter of much greater Conſequence, than Perſons of *your* Education can be ſuppoſed to apprehend. You will therefore find before
the

the SPIRITUAL DIRECTIONS, a List of such as are thought most useful under *your* Circumstances. Some of these may either belong to you, or else you may have an Opportunity of borrowing.—Excellent Instructions are to be drawn from any of them, and when you have chosen and obtained such as you apprehend may best supply your Wants, let me intreat you to make frequent Use of them.—Particularly remember that Books, which contain *Forms* * of Prayer are not to be read only at your Devotions, but you are to study them carefully; to acquaint yourself with the true Sense and Meaning of every Expression, that you may understand clearly what you ask, or what you utter, and why? without which your Prayers will be but vain Babblings.

'Tis true, if you are confined to your Bed, by any *acute* Illness, that requires † *Rest*, and will not admit of *attentive* Thoughts, Reading must be impracticable.—But there are so many Patients in *other* Circumstances, that I thought this Advice very proper for them, especially as the *inactive* State in which they are forced to be, may be a Means of contracting an *Habit* of Idleness, if they be not directed to some useful sedentary Employment; and if a Number be capable of sitting to any Kind of Work together, (which is often the Case) then one, who can read *well*, may read to the rest, while they follow their Business, but not with so loud a Voice as to disturb any Person to whom that might be prejudicial; all which may be left to the Judgment of the MATRON; and it may, by the Blessing of God, turn out to a good Account.

You will hear *Prayers*, suited to the Generality of Patients, read in your Wards several

* Such as Bishop *Gibson* on Family Devotion, *Jenks's* Devotions, &c. &c.

† Though Persons in a State of great Weakness are incapable of doing any Thing, they ought to remember that there are PASSIVE as well as ACTIVE Duties; that is to say, they may glorify God, and give Proofs of Obedience, not only by Doing, but by Suffering. The Soldier of Christ is not always in Action, but sometimes appointed to remain still, and to watch in the appointed Station; and blessed is that Servant whom his Lord at his coming shall find so doing.

Times in a Week.—Attend to them *diligently*;—endeavour to keep your Mind *attentive* to every Sentence; and labour to make every Prayer your own, by offering it up to God with Faith, Humility, and Devotion, always remembering, that whatever Prayers you may *hear*, or even *speak*, they are not *your* Prayers, unless they express the real Sentiments of *your own* Soul before that God, *who searches all Hearts, and tries the Reins of the Children of Men*;—and is greatly displeased with those *who draw nigh unto him with their Mouth, and honour him with their Lips, while their Hearts * are far from him*. Such *Pretences* to Prayer are an Abomination to the Lord.

If the particular Method of public Worship *here* should be something different from what you have been accustomed to, don't allow yourself to make Exceptions and find Fault; but be thankful for the Advantages you have, and make the *best* Use of them.—Such Places as these are not proper Scenes for *Disputes* about Religion, nor are the Days of Affliction proper *Seasons* for them.

The *Faith* of all *real* Christians is, in the main, *one*, as to the grand Articles of it.—The Blessings, which we ask of God, are, in the main the same; *viz.* That He would pardon our Sins,—and cleanse our Hearts by his Holy Spirit,—and enable us through a Principle of *Faith* and *Love*, to live *soberly* as to ourselves, *righteously* as to our Neighbour, *godly* † as to our heavenly Father; and so to improve all our Enjoyments and Afflictions, that we may *all* be *fit* for Heaven, and at last may *all* meet there.

These are Sentiments to which every *good* Man can join, and at the End of which he will be sure to put his hearty AMEN; for indeed he ought never to *withhold* it, when he has an Opportunity of joining in such Petitions as express the *very Vitals* of Religion; whether these Expressions are, or are not in frequent Use in the several Congregations with whom he has usually associated.

If Sermons be preached in the INFIRMARY *Sermons.* (as it may reasonably be supposed they *often* will) observe especially what is most suitable to *your own*

* Matt. xv. 8.

† Titus ii. 12.

Case, lift up your Heart to God for a Blessing, before the Discourse *begins* *, and when it is *ended*;—and, if you have an Opportunity of conversing with other Patients, be ready to *talk* over what you have heard, in an *humble, thankful* Manner, that you may get Good by it, and retain any serious Impressions that have been made.

Sacrament. As for the Sacrament of the Lord's Supper, it is no doubt a useful and excellent Ordinance, admirably fitted to administer Consolation and Establishment to Christians under all their Trials;—to awaken their Graces,—and to confirm their good Resolutions, by reminding them of the *Atonement* of Christ, and by representing his dying Love.

But I beseech and charge you, that you do not attend the Sacrament in a careless Manner, or as if you thought it would work like a *Charm*, and that the *external* Performance of that Action would be of any Significancy to your Salvation, unless it be attended with a *lively Faith* † in CHRIST, *unfeigned* Repentance for all your Sins, and *sincere* Purposes of *better* Obedience.—On these Principles you are to regard it,

As a REMEMBRANCE of the Death of Christ:—particularly his Sufferings in his Character—in his Body—in his Soul for *your* Sake.

As a SEAL of the Covenant, which is confirmed in this holy Solemnity, and by which all true Believers are intitled to every Blessing;—particularly Pardon of Sin—Assistance of the Holy Spirit—and eternal Life.

As a BADGE of your Christian Love ‡ to all your Brethren in Christ, however they may be distinguished from each other in their different Forms of Professions, or Ranks in Life; particularly acknowledging yourselves in the most solemn Manner to be the Children of one Almighty Father—Redeemed by one Saviour—and Heirs of one, and the same immortal Glory.

Reflect upon these Ends and Purposes, that you may see how far you *desire* to comply with them;—Examine yourself as to the Truth of Religion, in your Heart,—

* See DIRECTION the SECOND, where you will find a Form of each Kind.

† Heb. iv. 2.

‡ John xiii. 35.

and your Advance or Decline in it.—Meditate upon the DEATH of CHRIST;—read those Portions of Scriptures which describe his * *Sufferings*;—or especially refer to them,—and join to these the Assistance of the best human Writers, that may fall in your Way †;—but, above all, endeavour to bring along with you ‡, to the Table of the Lord, that HUMILITY and FAITH;—that LOVE and DEVOTION, which may make your Attendance acceptable to Christ, and useful to yourself.

And when you *have* received the Communion, endeavour to carry it in your *Memory* and *Heart* CONTINUALLY, and bear your Afflictions like one that has seen the Representation of a suffering Saviour;—that has received such Favours from him,—and lies under such *great* and *solemn* Obligations to serve him all your Life long.

At such Times *especially* (though not at such Times *only*) it will be your great Wisdom to make Use of the Opportunity you may have for conversing with some *spiritual Guide*.—The Minister who officiates, if he be that *worthy* Man, whom I hope you will *always* find him, will not look upon you with Indifference, or be less solicitous about your eternal State, because you are *Poor*; well knowing that every Soul is equally valuable in the Sight of its Creator, and that there is “*One Thing needful*” in every Station of Life from the highest to the lowest.

*That done, the Poorest can no Wants endure,
But that not done, the Richest must be Poor.*

Nay more, such a Minister will not be content himself with reading the FORMS of PRAYER, or going through OTHER OUTWARD Parts of Worship; but he will be *glad* to converse § with every Person of the *Infirmity*, as Ne-

* See particularly *Matt.* xxvi, xxvii. *Mark* xv. *Luke* xxii, xxiii. *John* xviii, xix.

† See Dr. *Wilson* (the late Bishop of *Man*) on the Lord's Supper; or *Henry's* Communicant's Companion.

‡ See DIRECTION the SEVENTH.

§ See DIRECTION the FIFTH.

cessity may require, and his other Engagements permit.—It will be the very *Joy* of his Heart, to see that you are impressed with the Hand of God, *while it is smiting you* *, and that you will give him an *Opportunity* of contributing to your Improvements in Divine Knowledge, and Christian Piety.—He will *gladly deny* himself in some agreeable Visits abroad, or *entertaining* Studies at home, that he may, by this humble Office of Christian Charity, contribute to the Glory of God, and the Salvation of a Soul, which is to exist for ever.

And, besides the Assistance you may receive from him, who is so *kind* as to give you his STATED Attendance, OCCASIONAL Access will not be denied to the Minister of your own *Parish* or Congregation †, who, if he be within Reach, and understand his own *Duty* and *Interest*, will be glad of an Opportunity of visiting you, and conversing *seriously* with you.—He will even bless God *with all his Heart* for it, both as it may be a Means of *present* Service, and may open a Prospect, in case you should recover, of his greater Usefulness to you in the Course of his *future* Ministry.—And consequently will farther establish his Title to that *invaluable* Promise, and that *distinguished* Reward, “They that turn many to Righteousness, shall
“ shine like Stars in the Firmament.” *Dan. xii. 3.*

Make *use* of this *happy* Concurrence of Circumstances.—Lay open to the one, or the other, or *both*, the State of your Soul.—Hear *their* Advices, Instructions, and Prayers,—and express an *unfeigned* Gratitude to them for all the *kind* Offices which they are *ever ready* to do you, in these Circumstances of Humiliation and Distress.

I farther reminded you, in the Beginning of this little Treatise, that as there are many *Mercies*, which you receive *here*, so also it is a Place where you are surrounded with many *Objects* and *Circumstances*, which may be *very useful* to you, if it be not your own Fault.

* 1 Sam. xxvi. 10.

† Care is taken, that Patients of ALL PERSUASIONS may be so disposed, as to be attended in the Manner they desire. See *Northampton Infirmary Statutes*, Page 46.

SECTION III.

Advice to a Patient, considering him as surrounded with several instructive Objects and Circumstances.

Advice on seeing Spectacles of Distress.

YOU see around you many under great and heavy Afflictions, perhaps much greater than your own.—And in *all* that you see, and in *all* that you feel, you may perceive the sad Consequences and Effects of SIN.—'Tis SIN that has, as it were, turned the World into one GREAT INFIRMARY.—'Tis SIN that has introduced all the Evils which we *experience*, and which we *behold*.—'Tis SIN that forces the *compassionate Father of Men* to have recourse to such *smarting Rods*, to humble and reform his *thoughtless, foolish, rebellious Children*. Lay it to *Heart*, and pray *earnestly*, that God would bless *all* these Things to you, and to your Fellow-Sufferers.

Think also of the infinite Love and Compassion of the LORD JESUS CHRIST, in bearing far more severe Pains and Torments for you than you now feel, or than any of your *Fellow-Patients* endure.—And once more think, if the Chastising Strokes of God's *Rod* be so painful and grievous, what must the Fierceness of his Wrath in HELL be?—What must *those miserable Spirits* endure, whom God has FOR EVER cast away from his Presence*?—*who are tormented in that Flame† prepared for the DEVIL and HIS ANGELS‡*;—who have no Eye to *pity* them;—no Hand to relieve them;—and no Hope of being releas'd, even by Death itself; which they *call* for, and it *flies from them*§.—Oh how agonizing the Consideration! that TIME and DEATH are *fled* from their Call; and that *Despair* and *Horror* must be their Portion for evermore.

Learn *Patience* under your own Afflictions, when you see others, perhaps, so much worse than yourself;—or, it may be, languishing while you are recovering;—growing *worse* instead of *better*, under the *most proper* Applica-

* Psalm li. 11.

† Luke xvi. 24.

‡ Matt. xxv. 41.

§ Rev. ix. 6.

tions, and drawing near to the Grave. You may perhaps see some poor Creatures under the Necessity of losing *precious and useful Limbs* for the Preservation of their *LIVES*—Learn then, from every sad Spectacle of this Kind, to reflect how much more reasonable it is to give up the *dearest Lusts*, when they *threaten*, as they certainly all do, the *Life* of our *SOULS*.—How well is it worth our while *to cut off a Right Hand*, or *pluck out a Right Eye* *, rather than by criminal Indulgence to bring *Ruin* upon ourselves, and be cast into Hell, where, as OUR LORD tells us (THRICE, within the Compass of SIX Verses) *their Worm dieth not*, and (as He testifies FIVE Times within the SAME Compass) *that the Fire is not quenched*, Mark ix. 43, 44, 45, 46, 47, 48.

Advice on seeing Spectacles of Mortality.

You have also, perhaps, Spectacles of *Mortality* about you; Death may come into the very Ward in which you are lodged, and you may see a dead Corpse, lying for a little while in the very next Bed †.—Oh! lay it to Heart:—Look upon that *awful Sight*,—and think what is become of the Soul that lately dwelt in that *forsaken Clay*!—What a great Change has it *already* proved! An Hour or two ago it was with you, and its Fellow-Patients;—but NOW it is with *Angels*, or with *Devils*,—triumphing in the Presence of CHRIST, or bemoaning itself in *Chains of Darknefs*. “So (may you say to yourself) so must I in a *little while*, even though God should bless the Means of my Recovery from my *present Illness*; so must I in a *few Years*, and perhaps in a *few Days*, lie *cold* among the Dead—and so must this immortal SOUL, this *too much neglected* SPIRIT of mine, be an everlasting Inhabitant of *Heaven* or of *Hell*.—Lord, quicken me by this awful Pro-

* Mat. v. 29.

† It is well known, that it is usual in INFIRMARIES very quickly to remove Corpses into the DEAD-HOUSE, to prevent the Inconvenience which might arise from their continuing *long* among the Patients.—Nevertheless, while the Spectacle is before their Eyes, it is so affecting, that I could not but think fit to touch upon it.

D

“vidence;

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“ vidence ;—and *so teach me to number my Days, that I*
 “ *may apply my Heart unto true * Wisdom.*”

Once more consider, that the Providence of God has brought you into a Place, where, perhaps, you may have an Opportunity of *doing some sort of Good*; which you should *most joyfully* embrace, to the utmost of your Power.—How ill soever you are, you may perhaps do *some Good*,—as an Example of Patience, and of Gratitude,—by a quiet Submission to God’s Hand,—by a thankful Compliance with all the Methods of Cure,—and by behaving with a *becoming* Respect to those who have the Care of you,—endeavouring to make that Care as light and easy to them as you can, and to give them as little Trouble as possible.

Advice in Case of Amendment.

If it please God, that you *recover a little*, or if under your Illness you are capable of moving about, which is often the Case, there are many *other Ways*, by which you may, perhaps, be useful in the INFIRMARY.—For *Instance*;—by *Reading* to others,—and by teaching them to read; by learning some of them to write and cast Accompts;—or by instructing them in the Catechism, &c.—by *Working* for them;—or by *Assisting*, which in Duty you *ought*, under the Direction of the MATRON, in attending upon others;—and by taking proper Times and Seasons of *speaking* to your Fellow-Patients, *comforting* them under their Pains and Sorrows, by *advising* them for their spiritual Good,—and cautioning them *tenderly* and *affectionately* against any thing which you see amiss in their Conduct.

You will yourself find the *Pleasure*, the *Benefit*, the *Reward* of this; and therefore you will not think I reckon improperly *this* amongst the Circumstances which may be *useful* to you, if it be not your own Fault.

Advice, if no Relief should be obtained.

If you find no *immediate* Benefit by the Method used for your Recovery, be not *impatient*,—nor by any means *envy* such as *do*. Suspect not the *Skill*, or the *Faithfulness* of those who have the Care of you; for the PHY-

* Psalm. xc. 12.

SICIANS OF PRINCES are often *unsuccessful*, and even the ROYAL Patient grows worse and worse under their Care;—nay, the *most judicious* PHYSICIANS THEMSELVES are at last obliged to submit to Death.—If therefore you do receive *any* Benefit, be *very thankful* to God for it, though the Amendment be ever so small;—or if *no* Relief CAN be obtained *, yet remember that it is GOD'S WILL;—what HE orders (who is WISE as well as GOOD) is always best;—and if submitted to and improved, will turn to your *everlasting* Advantage.

Advice in case of Recovery. But if you should *recover*, be not *unmindful*, when you leave the Infirmary, to report what *Good* you have seen and received there,

with Thankfulness:—Particularly for some Time after you have received this Benefit, return Thanks to God for your Recovery, using the Prayer for this Purpose in DIRECTION the SECOND or any other to the same Effect.—And as for what may have been amiss (which I hope in *such* Societies will be *very little*) do not blaze it abroad, to promote a *Prejudice* against such Places, which would be *very ungrateful*, and *very mischievous*; but give proper Hints of it in the first Place to the Officers, or superior Servants within the House; and if that should not be found sufficient, then to the Governors, or Trustees, who

* If this should be the Case of *irreligious* Persons, surely *they* should not delay an Hour or a Moment; but *instantly* prepare for the unavoidable and approaching Change.—If *Religious* People are in these Circumstances *they* will know the Value of the following PROMISES, namely, “*Fear thou not, for I am with thee: Be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the Right Hand of my Righteousness.*” See Isaiah xli. 10.

“*Yea, though I walk through the Valley of the Shadow of Death, I will fear no Evil, for Thou art with me, thy Rod and thy Staff comfort me.*” See Psalm xxiii. 4.

“*My Flesh and my Heart faileth: but God is the Strength of my Heart, and my Portion for ever.*” See Psalm lxxiii. 26.

“*Thanks be to God, which giveth us the Victory, through our Lord Jesus Christ.*” See 1 Cor. xv. 57.

These comfortable and precious *Promises*, if FIXED in the Memory, and rendered *familiar* to the Mind, will, I doubt not, revive the Heart, when no Cordial can support the *sinking* Body.

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will always have it in their Power to rectify what has *really* been wrong.—Such respectful Remonstrances will then be *well taken*, and may be the Means of doing Good.

Advice on Dis-
mission.

And it is very probable you will, at your going out of the *Infirmary*, have some little *Treatises* given you, suitable to the Circumstances of your Recovery: Read them with *Diligence* and *Care*,—lay it seriously to Heart,—and charge it on your Conscience, that you *never, never*, forget the *Vows* you have made in *Trouble* *, and the merciful Hand that has brought you out of it.

The FRIENDLY ADVICE † you are now reading, which will still remain in your Possession, may have its *future* as well as *present* Use;—and as for the SPIRITUAL DIRECTIONS at the End of it, They will at *all* Times be equally your Concern;—and I hope will be made much more *familiar* to your Mind by *continued* Use.—One of the first good Effects of which will certainly be your constant Attendance (at least weekly) on PUBLIC ORDINANCES;—and especially the SACRAMENT, for you will easily perceive, that many of the Thoughts *here* suggested will have a Tendency both to convince you of the *Importance* of such Institutions, and to prepare you for an *Improvement* of them, agreeable to the great Purposes designed in their Appointment.

The Conclusion.

To conclude—This is *plain*, but *serious*, and I hope, *suitable* Advice. I once more recommend it to your ATTENTIVE and REPEATED Perusal, hoping it may engage your *particular* Regard, as coming from the Hand of a PHYSICIAN;—a Considera-

* Psalm lxvi. 14.

† This FRIENDLY ADVICE to a PATIENT, is given away at the *Northampton Infirmary* (and at several others) to all the *Out* as well as *In-Patients*, on their Admission, by the Chairman, who strictly enjoins them to make a proper Use of it; not only while they *continue* PATIENTS, but so long as it shall please God to spare their Lives *after* they are discharged.

Bishop *Gibson's* SERIOUS Advice to Persons lately recovered from Sickneſs, is likewise given away at this Infirmary, and at most others, to all such Patients as have received a Cure there.

tion, methinks, which should at least affect those Patients who are under *my personal* Care.—At the same Time, I recommend you to the Protection of Heaven—heartily wishing your Recovery from your Illness, if it be the Will of an All-wise and Gracious God;—and (however that may be) a religious Improvement of these “*comparatively light Afflictions*”, which are but for a Moment, “that they may work out for you a far more exceeding and eternal Weight of Glory.”

To have contributed in any Degree to so excellent an End, will be at once my Delight and Reward.—I tenderly commiserate your Calamity, I regard you as a Partaker of the same Human Nature, and Christian Profession.—I desire to approve myself your sincere well Wisher, by every Office of Humanity and Charity within my Power; and have therefore for *your* Good, and as what I apprehend to be *my* Duty, given you this very important, and very friendly ADVICE: In the strict Observance of which you will promote your own most valuable Interests, and my inexpressible Satisfaction. This is a Return which I may reasonably expect on *your* Part, and I *here request* it of you—and may God Almighty assist with his Blessing the Endeavours on *both* Sides, that in the Great Day of Accounts, *neither* of them may be found fruitless.

Northampton,
July 9, 1748.

JAMES STONHOUSE.

The whole of this ADVICE reviewed, and summed up in a PRAYER.

*Submission and
Confession.*

ALMIGHTY God, the Father of our Lord Jesus Christ, I adore thee as the wise and gracious Governor of all thy Creatures, and the sovereign Disposer of all Events.—I acknowledge *thy Hand* in the Afflictions under which I now labour; and I confess, that they are *far less than mine Iniquities have deserved*.—And O may I have Wisdom and Grace

* 2 Cor. iv. 17.

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to improve the afflicting Stroke of thy Rod, and discern Him, who has appointed it; and though *this Calamity is not joyous, but grievous; may it hereafter bring forth in me the peaceable Fruit of Righteousness.*

Thanksgiving. I thank thee, O LORD, that I am brought into this *Infirmity*: I praise thee for all the Accommodations, Refreshment, Comfort and Help I have here: I glorify thee, that thou hast put it into the Hearts of our kind Benefactors, to provide such Places of Reception for Persons in my Circumstances. O may thy Blessing attend all such Friends to Mankind; and mayest thou direct and prosper all their Endeavours for my Good, and that of others in the same afflicted Condition.

Prayer for Improvement of Sickneſs. Grant, O LORD, that I may search and try my Ways, and turn again unto thee.—May I improve the Leisure of such a State as this to examine my own Heart; and may I be led to form a right Judgment of myself!—If I am yet an *unreformed* Sinner, discover to me, I beseech thee, my Danger, and my Misery; and give me, by thy *renewing* Spirit, an unfeigned Repentance towards God, and a true Faith in Christ, that I may turn from every Sin, and devote myself for ever to thy Service.—If I am already in a State of Acceptance with thee, strengthen, I beseech thee, all my Graces more and more, and subdue all the Remains of Sin in my Heart; and particularly, teach me Righteousness by those Things which I now suffer.

Prayer for Improvement of the present Advantages. May I, O my GOD, religiously improve all the Advantages I here enjoy: May I carefully read thy Word, thankfully receive the Admonitions of thy Ministers, heartily join in their Petitions, and devoutly remember my SAVIOUR'S Death, especially at the Sacrament; and may all these Sights of Sorrow and Distress, lead me to reflect on the Evil of Sin, and on the Love of CHRIST, manifested in those Sufferings which he endured for my Sake: He went about doing Good; O may I, when I have an Opportunity of doing it here, embrace the Occasion with Readiness and Thankfulness.

LORD,

FRIENDLY ADVICE *to a* PATIENT. 31

Prayer for Success.—Act of Resignation.—For Support. LORD, if it be thy heavenly Will, (for without thy Concurrence, vain is the Skill of the most judicious Physician) give Success to the Means employed for my Recovery, and restore me to Health, Comfort, and Usefulness again.—But if thou seest fit, in thine *unerring* Wisdom, to deny my Request, “*thy Will be done!*” yet support me under the most incurable Evils. “Grant that I may not think it long to wait *thy* Leisure, who art pleased to wait so long for the Return of a Sinner. Let me see LOVE in thy Rod, as well as JUSTICE in *all* thy Dealings: And while my *outward* Man decays, may the *inner* Man be renewed Day by Day.”

For an easy and happy Death. O LORD, if thou art pleased that this Visitation shall be a Sickness unto Death, and that HERE I *must* die, prepare me for that dreadful Hour; give me an easy and comfortable Passage out of this Life, and take me into thy heavenly Presence, where Sin and Sorrow shall be no more. This, and whatever else thou seest necessary or expedient for me, I beseech thee to grant, for the Sake of Jesus Christ my Lord, into whose Hands I desire daily to commit my Spirit; and to whom, with Thyself and the Holy Ghost, I would ascribe everlasting Praises. *Amen.*

N. B. The Petitions of this Prayer are all independent one of another, so that could it be learnt by Heart, the Patient might repeat any one of them separately, and by adding his hearty Amen to it, make a short and distinct Prayer of it without wearying himself, or distressing spent Nature, which frequently requires Rest.

A List of some Religious and Instructive Books, for the Information of those who have not yet seen, or used them; but particularly recommended to charitable Persons, who give such to the Indigent, or Sick.

AS it is no unusual, and a very valuable Act of Beneficence to present religious Books (the Choice of which is really an important Concern) to the INFIRMARIES, for the farther Edification of the Patients, I have here subjoined a List of such as appear to me greatly conducive to so charitable a Design.—Yet I must here declare, that I would by no Means be thought to *dictate* to any whose Education may enable them to make a proper Choice for themselves, nor wish to exclude other Books equally pious and edifying.—Let it only be considered, that many Persons well qualified both to read and judge, and many who have the best Dispositions to propagate and improve religious Principles, may probably be Strangers to some of the valuable Treatises here recommended.—I would further intreat from the Candour of my Reader, that he would not think me under an Obligation to defend *every* Peculiarity, Sentiment, or Expression of an Author, whose Treatise I approve *in general*, and *therefore* recommend.—It is the truly Christian Spirit, the pious Design, and the manifest Usefulness of the Work, to which I have constantly attended, and not any particular Opinion, or Tenet of the Writer.

Bishop *Gastrell's* Christian Institutes (in 12mo, sixth Edition, Price 2 s. 6. d.)

We have in this excellent Book the whole Duty of a Christian taught in the very Words of Scripture, and such Texts as suit every Condition, and Circumstance in Life, placed in Order under their several Heads.

Dr. *Barrow* on Contentment, Patience and Resignation, of which there have been various Editions (in 12mo, Price 1 s. 6 d.)

This Author is justly distinguished by his powerful and close Reasoning.

Dr. *Werthington* on Resignation (in 12mo, fifth Edition, Price 1 s. 6 d.)

Dr. *Coney's* Companion for a sick Bed (in 12mo, fifth Edition, Price 1 s. 6 d.)

Dean *Stanbope's* Meditations for sick Persons (in 12mo, Price 3 d. Various Editions.)

The *Whole* Duty of Man.

Importance of a religious Life (in 12mo, eleventh Edition, Price 1 s.)

This is an alarming, instructive, and elegant little Piece, wrote by a pious and eminent Counsellor at Law.

Mason on Self-Knowledge (in 12mo, third Edition, Price 1. s.)

This Treatise is very useful, and very much approved. It shews the Nature and Benefit of that important Science, and the Way to attain

attain it; intermixed with various Reflections and Observations on human Nature.—I must here intreat my Reader's Indulgence to excuse one short Remark, *viz.* That amongst the many Exhortations given by wise Men of all Ages to pursue this necessary Knowledge, scarce any are more happily expressed than those by two Writers of our own Country, *viz.* the late Mr. *Pope* in his *Essay on Man*; and the Reverend Mr. *Browne* in his *Sunday Thoughts*.

“ 'Tis Virtue only makes our Bliss below,

“ And all our Knowledge is OURSELVES TO KNOW.”

“ Be oft in Self-Inspection; KNOW THYSELF,

“ (Next thy blest Maker, next thy Saviour known)

“ Best, happiest Science Man can reach to know.”

Dr. *Woodward's* fair Warnings to a careless World (in 12mo, fourth Edition, Price 2 s.)

Dr. *Watts's* Love of God, and its Influence on all the Passions (in 12mo, third Edition, Price 2. s. 6. d.)

This is a pathetic Address to the Heart, which I could wish in the Hands of Persons of almost every Rank; for upon the whole I scarcely know a more important Book, as it shews the right Use as well as the notorious Abuse of the Passions in Matters of Religion, and points out the happy Medium between the rapturous Flights, and even indecent Expressions of Enthusiasts on the one Hand, and the dry Reasonings and cold Addresses of the Luke-warm on the other. The extravagant Sallies, wild Transports, and heated Imaginations of the former, will often, in the Judgment of the latter, seem nearly approaching to Madness, and be ridiculed as such.—So far as they are excessive and irrational, they are unquestionably blameable, and most carefully to be avoided; yet grateful Acknowledgments, and the humble Approaches of a dependent reasonable Being to an omnipotent Creator and infinitely benevolent Benefactor, demand far different Affections and Expressions from those with which we pursue a mechanical Improvement, or demonstrate a mathematical Proposition.—We are to love the Lord our God with all our Heart, and with all our Strength, but the Expressions of this Love, where it is *equally sincere*, will yet be *different* in different *Constitutions*.—Prayer, according to my Apprehensions, may not improperly be defined an Address to Heaven, enlivened with such Degrees of Fervour and Intenseness, as our natural Temper, influenced by a true Sense of God and his Attributes, may produce.

Nelson's Practice of true Devotion, in Relation to the *End*, as well as the *Means*, of Religion (in 12mo, tenth Edition, Price 2 s. 6 d.)

The Author acquaints us in his Preface, that he recommends this Method of true Devotion to the Practice of such Christians as are not willing to content themselves with *only a Form* of Godliness, and who would not be found amongst those who go such a *sauntering Pace* towards Heaven, as if they were indifferent whether they arrived, or not, at those Mansions of Bliss.

Burkitt's

Burkitt's Poor Man's Help, or young Man's Guide (in 12mo, twenty-eighth Edition, Price 1 s.)

Dr. Lucas's Plain Man's Guide (in 12mo, fourth Edition, Price 4 d.)

This is designed chiefly for Countrymen, Under-tradesmen, Day-labourers, and such like.

Dr. Lucas's Practical Christianity (in 12mo, fifth Edition, Price 2 s. 6 d.)

This is the little Treatise recommended by Sir *Richard Steele* in the *Guardian*, No. 63. Vol. I.

Dr. Lucas's Influence of Conversation (in 24mo, Price 2 d. Various Editions.)

The Regulation of our Conversation in *all* Ages demands the utmost Prudence * and Caution, but surely in none more than in *ours*.—This Tract is level to the Capacity of any ordinary Reader, and yet wrote with a Degree of Elegance and Spirit, worthy the Attention and Perusal of the most refined Genius.

Dr. Lucas's Christian Thoughts (in 12mo, Price 1 s.)

Green's Instructions for the Poor (in 12mo, second Edition, Price 3 d.)

This little Tract shews God's Goodness and Love to the Poor, and how much it is their Duty and Interest to please him.

Rawlet's Christian Monitor (in 12mo, Price 6 d.)

Supplement to the Christian Monitor (in 12mo, sixth Edition, Price 3 d.)

These two Treatises ought never to be sold separately, nor can be too often in the Hands of the *lower Class* of People, being principally intended for *their* Instruction.

Dr. Bates on the Four last Things, viz. Death, Judgment, Heaven, Hell, (in 12mo, third Edition, Price 2 s. 6 d.)

Truth speaks in this inestimable little Book with such Authority, Persuasion, and Efficacy, as constrains the Reader to lay his Hand upon his Heart, and most sensibly feel that he has a Soul and Conscience, though he had hitherto lived as if he had neither.

—*Dr. Bates* is universally allowed to have been a Man of strong natural Parts, of great acquired Learning, of most exemplary Candour and Moderation.—Such a Vivacity of Imagination as his, and such a Solidity and Depth of Judgment, rarely meet together.

—He is well known for the Exactness and Propriety of his Method, and the Clearness and Delicacy of his Style, insomuch that he was by many accounted the *Cicero* of his Time. The whole Works of this elegant Author have lately been reprinted in Folio (Price fifteen Shillings), but it is much to be wished that a new Edition of *this little Piece* were soon to be published *separately*, as it would be of great Use to those who are not able to procure *all* his Work in Folio; and as this Pocket Edition of the *Four last Things* now begins to grow scarce.

* See DIRECTION V.

Gerhard's

Gerhard's Meditations, or the Christian's Support under all Afflictions, (in 12mo, second Edition, Price 3 s.)

Showers's Reflections on Time and Eternity, (in 24mo, the seventh Edition, Price bound 1 s. 6 d.)

Grove on Secret Prayer, (in 12mo, the sixth Edition, Price 1 s.)

This Author is well known for the Excellency of his Theological Compositions, and several Papers in the Spectators, which have been much admired.

Bishop Wilson (late Bishop of Sodor and Man) on the Lord's Supper (in 12mo, the twelfth Edition, Price 2 s.)

As there are few religious Subjects, which have been *more frequently* written upon, and perhaps I might add *less* understood than the Sacrament, I would *here* recommend this short but clear Tract, which I most sincerely wish in the Hands of almost every Communicant, especially of the Patients in *all* our Infirmaryes.—And I prefer *this* to every other on the Subject, for the following Reasons; *viz.* There are several *concise* and *affecting* Meditations on the *most pertinent* Texts of Scripture—The questions proposed for Self-Examination, are immediately founded on the Expression so properly used in our Book of Common Prayer (See Bishop of Man on the Sacrament, Page 26.)—and the whole Communion Service is there printed in a large Letter, with *useful* Directions and *suitable* Ejaculations on the Sides.—So that it is remarkably well calculated to prevent the Inconveniency which I have often observed *with Concern*, when People are confused in turning backwards and forwards from their *Common Prayer Book* to their *Sacrament Book*, at a Time when their Thoughts should be *all* Attention to the Words of the MINISTER;—whereas such a Tract as *this* would *help* devout Minds, without *diverting* them from the Duty they are about.

As the Use of this will evidently be confined to those of the Communion of the Church of *England*, it seems necessary to add, that the Patients who are Dissenters, may with great Benefit use the following Book, wrote by a worthy, and able Divine of their own, *viz.*

Henry's Communicant's Companion (in 12mo, the thirteenth Edition, Price 2 s. 6 d.)

This is wrote by the celebrated Mr. *Matthew Henry*, Author of the Comments on the Bible, in five Volumes Folio.—It is rather too prolix; but it has been lately abridged in so judicious a Manner, as in my Opinion to be preferable even to the Original itself, under the Title of The Communicant's Assistant:—Which may be had (Price 9 d.) at Mr. *Buckland's* in *Pater-Noster-Row*. I mention *This*, because several, who have sent for it, have told me it was out of Print, and not to be purchased.

I am fully persuaded that no Man of Candour, either of the established Church, or amongst the Dissenters, can take Offence at the Recommendation of practical Books wrote by the most pious
and

and eminent of both Persuasions.—The Note under Page 23, shews the Necessity of it; but had it not been absolutely necessary, it would surely have been expedient.—Piety, Learning, and Merit, claim a due Respect wheresoever they can be found; and if we are desirous to remove the *Prejudices of others*, it is absolutely necessary to lay aside *our own*.

Bishop *Wilson's* Knowledge of Christianity made easy, (in 12mo, eighth Edition, Price 2 s. 6 d.)

Archbishop *Synge's* (late Archbishop of *Tuam*) Knowledge of Religion made easy to the meanest Capacity, (in 12mo, eighth Edition, Price 2 d.)

Archbishop *Synge's* Answer to all the Excuses and Pretences which Men ordinarily make for not coming to the Holy Communion, (in 12mo, Price 3 d. twenty-fifth Edition.)

This is fitted to the Apprehension even of the *common People*, and very proper to be distributed.

Archbishop *Synge's* Way to eternal Salvation, plainly pointed out, (in 12mo, second Edition, Price 2 d.)

Very useful to such as want Money to buy, or Leisure to read, a large Volume on this important Subject.

Archbishop *Synge's* Honesty the best Policy; and his *Thoughts* for the Cure of Melancholy, are two little Tracts which merit a due Regard, Price 2 d. each.

Jenks's Devotions (in 12mo, twelfth Edition, Price 3 s.)

This is a most excellent and useful Book, in which are *Consolations* suited to every Distress; *Petitions* accommodated to every Exigence; proper *Preservatives* suggested in Case of Temptation; and indeed, ample *Provision* made for *all* the spiritual Wants of a Christian.—So that it may not only be very useful at the *stated* Season of Devotion, but be *profitably* perused at any Interval of Leisure. Every Thing this Author penned is truly admirable for its Spirituality, and peculiarly striking, as it flowed from his very Heart; though his Style is not very polite, as he purposely adapted it to the Capacities of the lower Sort.—The Reader will find excellent Materials in his Prayers, but they are not sufficiently reduced into Order and Method.—Had these been more regarded, this *useful* Book had been of still greater Use. I am sorry to say, that in most Books of Devotion the same Defect may be observed; but it has been carefully guarded against by the late Bishop of *London* (Dr. *Gibson*) in his Exhortation to Family Religion, on which Account that little Tract merits a particular Recommendation.

Bishop *Gibson's* (late Bishop of *London*) Tracts; namely, The Evil and Danger of Lukewarmness, fourth Edition, Price Three-Halfpence.

Exhortation to Family Devotion, twelfth Edition, Price 4 d.

On the Sacrament, ninth Edition, Price 9 d.

On profaning the Sabbath, fourth Edition, Price 2 d.

On

On Intemperance in Meats and Drinks, seventh Edition, Price 2 d.
Advice to Persons recovered from Sicknefs, tenth Edition, Price
Three-Halfpence.

Admonition againft fwearing, eighth Edition, Price 3 Halfpence.
Trust in God, third Edition, Price Three-Halfpence. Designed by
Way of Comfort to thofe unhappy Persons who are fubject to
melancholy Fears.


Thefe *eight* little Tracts bound together would be a moft ufe-
ful Prefent to any one, efpecially to the Sick and Indigent, as they
are very inſtructive.

Dr. *Groſſenor's* Mourner; or the Afflicted relieved, (in 12mo,
fourth Edition, Price 1 s. 6 d.)

This excellent little Piece is wrote in ſhort Eſſays, ſomething like
the Manner of the *Spectator*. I always keep a Number of them by
me to diſtribute, as Opportunity ſerves, immediately after the
Death of ſuch of my Patients, whoſe Families appear to ſtand in
Need of the Conſolations there given, and who have ſhewn, during
my Attendance, a proper Temper and Diſpoſition to make uſe of,
and to profit by them.—Addreſſes of this Sort, if *ill timed*, might
rather do Harm; if *made to all*, without any Kind of Diſtinction,
would be frequently looked upon as impertinent, and of courſe be
diſregarded; and therefore, neither to hazard a Miſconſtruction
of the Gift, nor Self-Reprouch for the Omiſſion of it, requires ſome
Degree of Prudence and Delicacy.

☞ The Deſign of recommending ſuch a Variety of Books, was prin-
cipally that Perſons who give them away, might have more Room to
choſe, and the Patients to borrow, ſuch as they judge moſt proper out
of a Collection, wherein it is hoped not one may be found void of In-
ſtruction and Uſe.—And at the ſame Time it may be determined, from
the Size and Price, which of them are proper to be diſtributed to every
Patient, or every one in a poor Family, and which muſt ſerve for the
Uſe of greater Numbers: As for Inſtance, four or more Books of a
Sort in every Ward of an Infirmary, or one to a whole Family; though
undoubtedly where it can be afforded, the Donation to each Perſon to
keep, as his own Property, would be more laſtingly uſeful.

N. B. *Whereas Objections may be made to the more minute Explanations annexed to some of the DIRECTIONS, it should always be remembered, that a Traveller inquiring after a Road, to which He is an absolute Stranger, will receive from a skilful Director, such Information, as to another already acquainted with the Way, would appear tedious and superfluous: Yet the Stranger's Attention to the several Particulars will only be necessary, till Use has made Him no longer such; for when the Road once becomes familiar to Him, He will find himself able to proceed without them.*—*In like Manner, the Explanations here given of the DIRECTIONS are intended for such, as being utterly unacquainted with the Ways of Religion and Piety, are supposed to be setting out upon a new Course. Some of them are also drawn out to a greater Length, that they may lie within the Apprehension of the lowest Capacities; such for Instance are the Instructions concerning Prayer;—especially ejaculatory Prayer, of which they suppose the Reader totally ignorant.*—*HABIT will render many of these no longer necessary: And, it is well known how far that alone, will, by Degrees, make those Things, not only easy, but natural, in which we at first apprehended great Difficulty.*



SPIRITUAL DIRECTIONS

FOR THE

UNINSTRUCTED.

CONDESCEND to Men of low Estate, is a Precept our great MASTER has taught us, by *his own* Example, as well as by his *Apostle*, Rom. xii. 16. And as I have *endeavoured* to act upon this benevolent Principle in my FRIENDLY ADVICE TO A PATIENT, so I would here attempt, in further Conformity to the same Principle, to supply the Poor and Uninstructed with SPIRITUAL DIRECTIONS, for the *daily* Conduct of a *real* Christian's Life; to which are added *Explanations* more *familiar*, and more *minute*, than might be *necessary* for Persons of a *higher* Rank and *better* Education: Yet the Substance of them may, I hope, be useful to many others;—and I persuade myself, no wise Reader will despise what is Matter of *universal* Concern, because it is *particularly* calculated for the Use of those who may, in many Respects, be inferior to themselves.

DIRECTION I.

CONSIDER THAT FAITH OR BELIEF* IN JESUS CHRIST, IS THAT CORNER STONE UPON WHICH ALL YOUR HOPES OF SALVATION, AND SUCCESS IN ALL YOUR RELIGIOUS DUTIES MUST NECESSARILY BE FOUNDED.

IN this Part of my Book, wherein I am calling you to Acts of religious Worship, you must not imagine, that I am inviting you to be a mere Formalist, and to rest upon

* By a Belief in Jesus Christ, is meant what the Apostle calls "Believing with the Heart," Rom. ix. 10. that is, such a lively

upon the *Deed done*: No,—I invite you to come as a Believer, or a *real Christian*, without which you should dread to appear in the Presence of GOD, “*for our God is a consuming Fire.*” “CHRIST is the Way, the Truth and the Life; and there is no other Name given among Men, whereby we must be saved:—He that *believes* in HIM, Out of his Belly (as the Scripture expresses it) shall flow Rivers of the Water of Life; and HE that *believes not* on HIM shall not see Life, but remains under the Wrath of God.”

And as all our Hope of Salvation depends upon a lively Faith in Christ, so does all our Success in our religious Duties. Examine yourself therefore most strictly, whether you indeed have a true Faith, and ask yourself seriously, whether, above all Things, you desire Union, and Communion with CHRIST? Whether you long to be delivered from the Power, as well as from the Guilt of Sin? Whether Faith works by Love, not only to GOD and CHRIST, but to your Fellow-Christians? Whether you endeavour to make the Love of GOD your Principle, his Word your Rule, and his Glory your End in all your Actions? Whether you strive to add to your Faith, Virtue; and to Virtue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness; and to Godliness, Brotherly Kindness; and to Brotherly Kindness, Charity?—If these Things be in you and abound, they will be sure Signs of a lively Faith; but without you have them in some Measure, you are not purged from your old Corruptions.

Persuasion of the Power and Grace of Christ, and of our very great Need of *his* Favour, as engages us to receive *him* under all his Offices, *viz.* as our Prophet, our Priest, and our King, that we may obtain the Salvation which *he* has *promised*, and in the Way which *he* has appointed in his Gospel.—And remember it is in *this* Sense, *Belief* (or *Faith*) is to be understood, when the *whole* Stress of our being saved is laid upon it.—Compare the following Texts. “*Sirs, what must I do to be saved? And they said, BELIEVE in the Lord Jesus Christ, Acts xvi. 30, 31.—And this is his Commandment, that we should BELIEVE in the Name of his Son Jesus Christ, and LOVE one another,*” John iii. 23.

Not

Not that the poor Wretch who finds himself at present utterly destitute of divine Grace, has yet any Reason to despair; for the Ground of Faith is the *free Promise* of God made to such Sinners (not yet believing) that they, *believing in Christ*, and *forsaking their Sins*, shall be pardoned, and obtain such a Portion of his Holy Spirit, as will be effectual to their Reformation, and Salvation.—Not that Faith and Repentance are in themselves *the Cause* why this Grace, or divine Assistance, is given (for *the Cause* is only the Sufferings of Christ) but they are *the Means*, without which it cannot be obtained.—If we believe not in Christ, we shall not have everlasting Life; if we have not an Abhorrence of our past Sins, we do not sincerely repent of them, nor can justly hope that they will be forgiven.—Christ freely pardons all who accept his Invitation, and by Faith we go to Him that we may not only freely be PARDONED, but also SANC-TIFIED.—Mankind grossly deceive themselves, in imagining He will give them a *Pardon*, and a Permission at the same Time to continue in wilful Sin.—God CANNOT, no more than He can be unjust or cruel, I say God CANNOT (if I may presume so to express myself) pardon, or receive into Heaven, a Sinner, who resolves to continue such, and to persevere in his Disobedience.—The Change in his Mind and Affections, and the Consequences of that in his future Conduct, is to him the Evidence of that saving Grace, which has been freely bestowed upon him by Christ, to cure his Sin-sick Soul; and which he could have no Pretensions to have merited.—I shall endeavour to illustrate this very important Truth by the following Comparison, which I have placed in opposite Columns, that it may *more clearly* be apprehended by ordinary Readers.

Suppose some wretched Malefactor condemned for his Crimes, to suffer an ignominious Death.

Of what Importance would a PARDON be to

Suppose likewise some miserable Sinner condemned for his Transgression, to suffer eternal Torments.

Of what Importance would a PARDON be to

such a one, if, at the same Time, he was languishing in the last State of a Consumption, or under a Complication of Diseases, for which he knew NO CURE?—And which Diseases, as they prevent his Body from receiving its natural Nourishment, must inevitably and speedily bring him to the Grave.

But could he obtain a PARDON by the Hand of a Physician, who, at the same Time, would bring, as a sure Remedy, some sovereign Medicine to operate powerfully upon him, till his drooping Nature was revived, and a Cure performed:

Then a PARDON would *indeed* avail, and he would have true Reason to rejoice for so complete a Deliverance, because, by efficacious Medicines, he would be restored to that Health of Body, which makes him fit to enjoy the Society of his Fellow-Creatures.

Happy it is for us (and O that we were but sufficiently sensible of the inestimable Blessing) that polluted as we are, we have a Physician in our Judge, able to PARDON our Sins, and HEAL our distempered Souls.—Arise then * thou poor desponding Sinner, whoever thou art; arise

such a one, if he was still under the Power of his deadly Lusts, the accursed Sickness of the Mind, for which he knew NO CURE?—And which Lusts, as they prevent his Soul from receiving its spiritual Nourishment, must inevitably and speedily bring him to Destruction.

But could he obtain a PARDON from the Hand of Christ, who, at the same Time, would bring, as a Remedy, the Holy Spirit, to operate continually upon him, till the New Man was raised in him, and he had attained an utter Abhorrence of Sin, and a Delight to do the Will of God:

Then a PARDON would *indeed* avail, and he would have true Reason to rejoice for so complete a Deliverance, because, by the constant Operations of the Holy Spirit, he would be restored to vital Holiness, that Health of Soul, which makes him fit to enjoy the Society of the Blessed.

* Ephes. v. 14.

immediately, for the Avenger * of Blood is behind.—
Hark! attend for thy Consolation, to our Saviour's Call,
“ † Come unto me all ye that labour, and are heavy la-
“ den, and I will give you Rest.—He is the Fountain
“ ‡ opened for Sin and Uncleanness; and there wash away
“ thy Sins, calling upon the Name of the Lord.—Go
“ boldly to the Throne of Grace, that thou mayst obtain
“ Mercy, and find Grace to help in Time of Need.”

DIRECTION II.

PRAY WITHOUT CEASING; *that is to say*, STATEDLY BE-
GIN AND END EVERY DAY WITH PRAYER TO
GOD IN THE NAME OF CHRIST, FOR YOUR-
SELF AND OTHERS.

IT has been observed by a very § eminent Divine, “ That
“ he who constantly desires eternal Life of God,
“ prays always, or without ceasing.” This Thought is
just; but, however, in the Apostle's Language, he is
said to do that continually, which he does at fit Times
daily: So the Sacrifice offered Morning and Evening is
called the continual Burnt-Offering, *Exod. xxix. 39, 42.*—
But more particularly: Prayer is either occasional, or
stated. *Occasional* Prayer is what we are moved to upon
all Occasions: *Stated*, is what is fixed to certain Times
and proper Opportunities, either in secret, or with a
Family, or in a Place of public Worship.

Occasional Prayer is what we more properly call
ejaculatory; and to which the true Christian, who has
his Conversation in Heaven, will be moved at every
fit Season. Thus the first Office of every Person, every
Day, should be Thankfulness, which may be expressed
in some such Ejaculation as this.

*Praised be thy holy Name, O LORD my Redeemer, for
preserving me from all the Dangers of the Night past, and
for adding one Day more to my Life. O give me Grace,
that I may, to the utmost of my Ability, employ it to thy
Glory, and the Salvation of my immortal Soul.*

After this *Ejaculation* quit your Bed immediately, if
your Health will permit, and it be Time to rise: For

* Josh. xx. 3. † Matt. xi. 28. ‡ Zech. xiii. 1. § St. Austin.
the

the Pillow is a treacherous Counsellor, and TIME is too precious to be lost in an *unnecessary* Indulgence; which may, in *many* Circumstances, be more criminal than most People are aware.—Let me therefore prevail on all the healthy Part of my Readers *to * rise early*; for if they cannot comply with *so small* an Instance of Self-Denial, how can *others*, which may be more difficult, be expected!—Do but consider how greatly the Gain of an Hour or two, every Day from Sloth and Insensibility, really adds to the Term of your Life, as well as conduces to the Preservation of your Health.—For in Effect he can scarcely be said to live, who has no Sense of his Being, or Use of his Faculties; and the Habit of more or less Indulgence, is known to make an astonishing Difference in these.

Let your Thoughts be always seasonable, and, while you are dressing yourself, direct your Mind to such Heads of religious Contemplation, as may best suit your present Temper and Circumstances.

But, besides the Morning, there will other Occasions offer for pious Ejaculations all the Day long; and I would earnestly recommend them as the best Means of guarding against the first Assaults of Temptation, and of repelling them as soon as ever perceived. By *Ejaculations*, I mean sudden Addresses, or Dartings forth, of the Soul to GOD upon every Occasion †. Perhaps the uninstructed Reader will best understand me, if I give him

* It is a standing Regulation, in the Orders of *all* the Infirmarys, that every Patient (unless ordered to the contrary by the Physician) shall rise at Seven in the Summer, and Eight in the Winter.—I cannot but hope, that Persons in *healthy* Circumstances will blush to indulge their *Sloth*, and lose their *Time* in Indolence, even when their *weak* and *sickly* Neighbours have left their Beds, and are either employed in their Devotions, or supposed to have performed them.

† Nature directs almost every Man, even the most Profligate, to utter sudden Ejaculations, in Cases of Surprise, or imminent Danger, where there can be no Time for Premeditation, (such as “Lord have Mercy upon me”, &c.) The natural Language too of an illiterate Person, will readily express his own sincere and devout Sentiments, on any Emergency; and not the less acceptable to God, for what we, weak Mortals, should esteem an Impropriety or Defect.

a few Instances, such as these which follow.—Upon some remarkable Deliverance—“Blessed be thy holy Name, O LORD, for this Mercy.”—Upon some good Work performed by you—“Thanks be to GOD who has enabled me to perform this Work; I am still an unprofitable Servant.”—Upon some sudden Appearance of Danger—“Good LORD deliver me from this Danger.” Or “Have me, O GOD, under thy Protection.”—Upon some sudden Temptation from Satan, the World, or the Flesh—“Guard me against this Temptation.”—Upon some Fall into Sin through Infirmary—“Pardon, I beseech Thee, this my Sin; for it is great.”—Upon some Sight of your own Corruption—“Give me a new Heart, and renew a right Spirit within me.”—Upon hearing of the Death of Friends—“Teach me, so to number my Days, that I may apply my Heart unto Wisdom.”—And such like.

Every Sentence of the LORD's Prayer may be considered, and used, as a distinct Ejaculation; and so may every Petition, or Thanksgiving, in the Bible; or in any other Prayer, if it suits your Case: So that endeavour to become “a Scribe well instructed to the Kingdom*,” and make the Word of GOD your Study, and you will never want Expressions to carry on this heavenly Correspondence.

Besides these Ejaculations, as Occasions require, other Seasons will offer, in which Prayer will be extremely necessary and comfortable: As Times of Affliction, or Sickness; the Mind of Man being then like a weak Plant under Pressure, and GOD its only Support.

A Prayer to be used during Sickness.

If the sick Person be so very ill, that he cannot read this himself, he may desire some Friend to repeat it to him; but he must be sure devoutly to make it his own, and at the Conclusion of it add his hearty Amen.

ALmighty and most righteous LORD GOD, in whose Hands are the Appointments of Life and Death: Give me Grace to consider, that this my Sickness is of thy send-

* Matth. xiii. 52.

ing; and to *acknowledge the Justice*, as well as the Mercifulness, of *thy Visitation*, and my Sufferings. May I look up to Thee for Strength to bear, and Grace to profit by it. It comes, O GOD, as a *Scourge for my Sins*, which is to make me see, feel, and avoid them: *As thy Medicine to cure my spiritual Diseases: And as thy fiery Trial*, which is to *prove my Virtues*, and to purge away my Dross. Let it not fail, LORD, in answering these gracious Purposes. *Bring to my Mind all such Considerations as may revive and succour me*, and raise me above all Discouragements and Fear. *Let my Thoughts*, under this Visitation, *be only those of Love and Thankfulness; of Resignation and Obedience; of Humility and Hope in thy Mercy*. Give me, I beseech Thee, a *full Trust in thy most gracious Promises*, nor let me shew any indecent Carriage in my Afflictions, which would add to my Guilt, if I eye; or to my Remorse and Shame, if I live.

Pity thy sick Servant, and lessen my Sorrows, O FATHER of Mercies, out of Compassion to my Weakness. *Pardon my restless Complaining*, and support me under them by thy Comforts. *Direct and recompense the Labours and Kindness of those, who charitably and friendlily attend me in my Sickness*. Keep me always *submissive and devout towards Thee*, and no Ways impatient, or ungrateful towards those around me. May thy Blessing accompany all their Endeavours, for my Good, and all the Medicines I take. *Put an End, in thy due Time, to my Disease [or to my Pains] and either restore me to my Strength, Health, and Ease, granting me the Mercies of a longer Life; or else prepare me more immediately for a blessed and comfortable Death, for our LORD JESUS CHRIST's Sake*, who died for my Sins, and rose again for my Justification. Amen.

Has GOD mercifully restored you to Health? Surely, you cannot doubt the Obligations you lye under, to be thankful for it. Shocking indeed, that out of *ten Lepers cleansed, only one* should return to give Glory to GOD: But take care that you follow not the Example of the Nine, for Instances of such Ingratitude are too common. See *Luke xvii. 17.*

A Prayer

A Prayer after Recovery.

*M*OST gracious and merciful GOD, the Fountain of Life, I return Thee humble and hearty Thanks for having spared the Life of thy Servant: I adore Thee as the Author of my Cure, and praise Thee for the Success thou hast given to those Applications which were the Means of effecting it. May I remember the Chastisements, the Instructions, and the Deliverance I have received; and may I be enabled to perform the good Resolutions I made in my Sickness. As Thou hast condescended to hearken to the Prayer of so sinful a Creature, may I call upon Thee as long as I live. Being made whole, may I go away and sin no more, lest a worse Thing come unto me. Having known the Bitterness of Affliction, may I pity and endeavour to relieve those that labour under it: And may I never forget my Obligations to Thee, and the Kindness of those about me [especially the Subscribers to this Infirmary, and my other Benefactors] whom I humbly recommend to Thy continued Kindness, and everlasting Favour, through JESUS CHRIST my LORD and SAVIOUR. Amen.

Every important Occasion in Life will furnish Matter for Prayers suitable to it, but I have no Room to set down any more.—I proceed now to those that are stated, or fixed to certain Times, and proper Opportunities.

When you are dressed in the Morning, offer up the following Prayer (or somewhat to the like Purpose) before you are engaged in any worldly Business. An Awe of GOD upon your Hearts, will direct you to use the most humble and devout Postures and Gestures, when you make your Addresses to him; such as Prostration, Kneeling, Hands uplifted, dejected, or serene Countenance, Tears, &c. But in Company, where any of these cannot be complied with, as among Servants, Travellers, or the Sick, &c. Pray either as you sit, as you stand, as you ride, or as you lie. GOD at all Times, especially at such Times, regards not so much the Posture of the Body, as the Disposition of the Heart:—"Son give me thy Heart"—is his Demand in Scripture. Whether therefore your Prayers are

are long, or short, keep your Heart with all Diligence; and be sure they are not short for Want of Fervour.

A short *introductory* Prayer to be used before your private or public Devotions.

GIVE me, O LORD, for CHRIST's Sake, a deep Reverence of thy Presence. Let thy HOLY SPIRIT help my Infirmities, that in every Address I offer to thy divine Majesty, and in every Attendance on thy Service, I may Aim at thy Glory, and obtain thy Blessing. Amen.

A Prayer * for the Morning.

Thanks-giving. **A**lmighty and everlasting God, Great beyond Conception, and Glo-

ABRIDGEMENT †.

Almighty and most merciful God, with my whole Heart I thank thee

* Observe, that for the Benefit of such Persons, as lie under great Weakness of Body, or have frequent Returns of violent Pain, which may render them incapable of using, with due Attention and Devotion, any large Forms of Prayer, Care has been taken that these here given, should not be long, or diffusive; yet even an Abbreviation of them has been made, complete in the Sense, distinct in the Matter, and approaching, in some Measure, the Nature and Brevity of so many different Ejaculations.—This Summary, or contracted Prayer, will be found *interwoven* with the larger Form, and only distinguished by the Difference of the Print, being in the *Italic* Character. It will be manifest to all, who use these Prayers, that the Parts, *so* distinguished, may be used either *with*, or *without* the other Parts which are printed in the *Roman*, or common Character; and from this Method may arise considerable Advantages. It will enable any Person to shorten, lengthen, or vary his Prayers as he shall see Occasion: For it is but his looking on the Prayer before he uses it, and chusing what he will read, either in the enlarged or contracted Parts. This too will give the weak Christian the Advantages of a Freedom in Prayer, and will tend greatly to his Improvement.—But lest this Method should not be understood by some of my Readers, I have printed a distinct Abridgment on the Side of the longer Form.

† Servants and Day-Labourers, would do well to consider how small a Portion of Time will be required for their earlier rising, in Order to perform the necessary Duty of Prayer before they enter upon the others belonging to their several Stations. But still, as the Length of

rious beyond all Praise, in whom I live, move, and have MY Being, and whose Mercy is over all thy Works; I, thy needy Creature, in a thankful Sense of thy good Providence over ME, *render thee MY humblest Acknowledgments for thy Preservation of ME from the Beginning of MY Life to this Day*; particularly, I thank thee for the Grace thou hast given ME now to call upon thee, and for keeping ME in Safety, and delivering ME from *all the Terrors and evil Accidents of the past Night*. For these and all thy other Mercies, I magnify thy glorious Majesty, humbly beseeching thee to accept this MY Morning Sacrifice of Praise and Thanksgiving, for his Sake, who lay in the Grave, and rose again for ME, thy Son and MY only SAVIOUR. Amen.

And since it is of thy Mercy, O gracious FATHER, that another Day is added to MY Life; I here dedicate MYSELF, with all the Powers and Faculties both of MY Soul and Body, to thee and to thy Service; to

ABRIDGEMENT.

thee for my Preservation during the past Night, and for adding another Day of Probation to my Life, while so many are cut off unprepared, and unwarned.

Beginning of MY Life to this Day; particularly, I thank thee for the Grace thou hast given ME now to call upon thee, and for keeping ME in Safety, and delivering ME from *all the Terrors and evil Accidents of the past Night*. For these and all thy other Mercies, I magnify thy glorious Majesty, humbly beseeching thee to accept this MY Morning Sacrifice of Praise and Thanksgiving, for his Sake, who lay in the Grave, and rose again for ME, thy Son and MY only SAVIOUR. Amen.

ABRIDGEMENT.

To thee, and to thy Service, I most humbly dedicate myself, with all the Powers and Faculties both of my Soul and Body. Every Talent which I have is indeed thine own; but I

these Prayers may make it difficult for many People to learn them by Heart, and to retain them in their Memories; and as they may not be able to understand the Abbreviation interwoven in the Italic Character, I have added, for the Conveniency of such, this distinct Abridgement divided in the same Order, and even grown Persons, who cannot read, (especially Patients in an Infirmary) might, by some charitable Friend, be taught to repeat them by Heart; which may to the Teachers, as well as the Learners, be a very profitable Exercise, during their Confinement, if their Illness be not extreme.

Persons of very weak Memories, and many Children of five or six Years old, may be taught to get these abridged Prayers by Heart:—But if even these should be thought too long, (which I hope will be seldom the Case) I would then recommend the Use of the LORD'S PRAYER only, with the important Words of St. Paul; namely, May the Grace of our Lord Jesus Christ, &c.

promote thy Glory and MY own Salvation, in a sober, righteous, and godly Life. I renounce the Devil and all his Works, the Vanities of this wicked World, and all the sinful Lusts of the Flesh; and I sincerely resolve,

relying on the promised Assistance of thy HOLY SPIRIT, to improve the Time thou hast allotted ME, that I may every Day offer MYSELF to thy divine Majesty more humble, more thankful, and more cheerfully disposed to every good Work; and that I may persevere in Holiness and Righteousness to the End. In which Resolutions, sincerely made, though in a conscious Sense of MY own Weakness, do thou, O merciful GOD, confirm and strengthen ME, that as I grow in Age, I may grow in Grace, and in the Knowledge of my LORD and SAVIOUR JESUS CHRIST, and so dedicate MYSELF to thy Service here, that I may hereafter be dedicated to thy higher Services, through the endless Ages of Eternity. Amen.

Petition for Grace. But thou knowest, Father of everlasting Compassion, thou knowest the Corruption of MY Nature, and the manifold Temptations to which I am hourly exposed; that I am altogether unable to do Good, and prone to Evil continually; I most humbly beseech thee, therefore, to create in ME a clean Heart, and renew a right Spirit within ME, that I may effectually be restrained from Sin, and excited to my Duty. Imprint upon MY Heart such a Dread of thy

Judgments, and such a grateful Sense of thy Goodness, as may make ME both afraid and ashamed to offend thee: Let a supreme Love to thee be MY Principle, thy

ABRIDGEMENT.

sincerely resolve, and will most earnestly labour, to improve it to thy Glory and my own Salvation, for which Ends I was created.

ABRIDGEMENT.

Let thy all powerful Grace possess and fill my Heart, without which, I am utterly unable to pursue these sincere Purposes: I know I can do all Things, necessary for Salvation, thro' Christ, who strengtheneth me; grant, O LORD, that through him I may be enabled to run, with Delight, the Race which is set before me, and so run as to obtain the glorious Prize.

Word

Word MY Rule, and thy Glory MY End in all MY Actions. Grant ME Patience under any Affliction thou mayest see fit to lay upon me, and a Mind always contented with MY present Condition. Let thy holy Word (particularly the Text, which I have selected [or may select] for my Meditation) abide in MY Memory. May thy SPIRIT dwell in MY Heart; that I may resist steadfast in Faith, all Sins which war against MY Soul, especially those which most easily beset ME. Make ME ever ready to do Good unto all Men, according to the Ability and Opportunities which thou shalt give ME: May I, in every Respect, as one of thy adopted Children, live the Life of Grace here below, that when MY appointed Time shall come, I may be found watching, and through the Merits and Mediation of MY great REDEEMER, be translated to a Life of Glory. Amen.

With these Prayers
Petition in in Behalf of MYSELF,
Behalf of accept, O LORD, as
others. the Testimony of my
 Love and Charity, MY hearty
 Intercession for others; send
 forth thy Light and thy
 Truth, and let them con-
 duct the Children of Men to
 thy holy Hill, and to thy
 Sanctuary. May those who
 have received thy Gospel, live
 as becomes it. Bless the
 King, and all that are in
 Authority under him. May
 the Ministers of thy holy Word
 take heed to the Ministry which
 they have received to fulfil it.

Bless all Orders and Degrees of Men among us, from the
 Highest to the Lowest. *Bless MY Relations and Strangers,*
MY Friends and my Enemies: Reward all that have done
 ME Good, and pardon all who have done or wish me Evil.
Support such as do stand, and be merciful to the afflicted in
Mind, Body, or Estate, administering to each of them

ABRIDGEMENT.

Send down thy saving
 Health upon the whole
 Race of Mankind, and
 give them the Love and
 Fear of thee; but parti-
 cularly bless my Rela-
 tions and Friends [*espe-*
the Subscribers to this In-
firmity, and my other
 Benefactors]. — Pardon
 mine Enemies, and turn
 their Hearts; and grant
 to all Men whatsoever
 is needful or profitable,
 either for the Welfare of
 their Bodies, or the Sal-
 vation of their Souls.

Comfort, according to their several Necessities. *Let the Souls of all be precious in thy Sight, and conduct them to that everlasting Rest which yet remains for the People of GOD, and which is thy free Gift in JESUS CHRIST. Amen.*

And now I am entering upon MY Business in that Station wherein thy Providence has placed ME, I beseech thee to enable ME faithfully to discharge it. Direct me in all my Ways, and prosper the Works of my Hands. And as I desire to walk in a constant Sense of thy all-seeing Eye; so I beseech thee to watch over ME, and preserve ME in MY going out and coming in. Defend ME from all Dangers and Adversities, and be graciously pleased to take ME and MINE into thy fatherly Protection. These Things, O LORD, and whatsoever else thou shalt see necessary and convenient for ME, I humbly beg of thee, for the Sake of thy SON JESUS CHRIST, through whom, and for whom, I desire to praise and please thee to all Eternity. Amen.

ABRIDGEMENT.
Enable me, LORD of all Power and Goodness, faithfully to perform the several Duties belonging to that Station in which thy Providence has placed me, and bless me in the Execution of them. May I live all the Day long under a grateful Sense of thy fatherly Protection, and in a lively Hope of everlasting Glory through JESUS CHRIST. Amen.

Instead of this last Petition, read the next if it be Sunday.

[I rejoice, O LORD, and am thankful for the Return of another Sabbath; may I always keep thy Day holy, according to thy Commandment: For thou hast not only set it apart for thy most solemn Service, and our Rest from Toil; but hast made it honourable, by raising thy SON from the Dead, and pouring out thy

ABRIDGEMENT.

[Blessed be thou, O LORD, for setting apart a Day for the noblest Employment of created Beings, that of serving and glorifying their divine Master. — Oh! teach me to remember this thy Command; and to shew my Obedience in devoutly attending up-
HOLY

HOLY SPIRIT upon his Apostles. *Withdraw my Mind, I beseech thee, from the Cares and Pleasures of this Life, which will shortly have an End, that I may more freely attend on the great Concerns of the heavenly World, which is to last for evermore. Blessed be GOD that I live in a Land where I am allowed the free Exercise of MY Religion, and that I have a Minister to teach ME:* ABRIDGEMENT. on thy Service, and fervently joining in the several Parts of it. Let thy Words delivered, and explained by the Mouth of thy Ministers, find a ready Admission into my Heart, and not be lost through Carelessness, or rendered fruitless by the vain Pursuits of the World. Amen.] The LORD prosper his Labours, and give ME Grace to profit by them, that both of us may enjoy an everlasting Sabbath. Give ME awful Thoughts of thy great Majesty, and a lively Sense of MY own Wants, *that MY Prayers and Praises may be offered up in a devout and serious Manner. Make me attentive to thy holy Word, and all the good Instructions that shall be given ME:* But, above all Things, grant, O LORD, that I may not rest in any outward Performances, or Forms of Godliness; but, by a right Use of thy holy Ordinances, I may improve in Grace, to thy Honour and my own Peace: *And that when this transitory Life shall end, may I be prepared for the higher Exercises and Enjoyments of thy heavenly Temple, through the Merits of my REDEEMER and ADVOCATE JESUS CHRIST. Amen.*

The following may be added, or not, as Time will permit, either to *this longer Form*, or to the ABRIDGEMENT.

Hear, O most merciful GOD, this MY Prayer, humbly presented in the Name of thy well-beloved SON, MY compassionate REDEEMER and prevailing INTERCESSOR; who has instructed and encouraged ME farther to pray to thee, in his own comprehensive Words, for MYSELF and for all Mankind.

Our FATHER, which art in Heaven;—Hallowed be thy Name.—Thy Kingdom come.—Thy Will be done

in Earth, as it is in Heaven.—Give us this Day our daily Bread.—And forgive us our Trespases, as we forgive them that trespass against us.—And lead us not into Temptation; but deliver us from Evil;—For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

Every Time you conclude your Devotions with the Lord's Prayer, it will be very proper to add these important Words of the Apostle, which contain a Summary of all the inestimable Blessings you have been imploring; and of all that constitutes the Happiness of a Christian.

2 Cor. xiii. 14.

May the Grace of our Lord Jesus Christ,—and the Love of God,—and the Communion of the Holy Ghost, be with ME [or US] and with all, whom I [or WE] ought to remember in MY [or OUR] Prayers this Day [or Night] and for ever more! Amen.

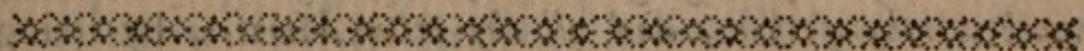
A short concluding Prayer to be used after your private or public Devotions.

Pardon, O GOD, for CHRIST's Sake, the Coldness of my Worship, and the Wanderings of my Thoughts. Graciously accept my imperfect Services, and enable me to grow wiser and better by every Attendance on thee. Amen.

When you arise from your Knees, be very thankful that GOD has allowed you, through the Merits and Intercession of his SON, the Privilege of Prayer. Reflect seriously on the Temper in which you presented your Addresses at the Throne of divine Mercy; as whether you prayed with Understanding, sensible of your Sins and Wants; with Fervency, with Hope to succeed, and with Love to your Brethren. Remember likewise that you live suitably to your Prayers, and continue heavenly minded all the Day long.

At Evening Prayer be particularly watchful against Drowsiness, and never fix the Hour too late in your Family, as Persons will then be unavoidably fatigued and sleepy.—Do not therefore go to your Knees in such a Dis-

Disposition, and with Carelessness and Indifference, merely out of Custom, and only to keep up *the Form of Prayer*, frequently gaping and half asleep; but be conscientious in this solemn Duty, with an Eye to the great God of Heaven and Earth, always remembering, that inattentive lifeless Prayer is an unacceptable Offering, and all Confidence in *that* is an Abomination to the most High.—Consider too, that one Sentence issuing from the Heart, and sincerely accompanied by the Affections, is of more Value than many Pages carelessly read over; or the most complete Forms *inattentively* repeated.—Let every one of you, when you pray, be slow in your Utterance, and earnest in your Affections,—make a Stop at the End of every Petition, that you may ponder upon the inestimable Worth of the Blessing you implore; that it may be the Desire of your *Heart*, as well as the Request of your *Tongue*; and may the God of all Goodness enable you, “in every Thing by Prayer and Supplication with Thanksgiving, to let your Requests be made known unto him.” *Phil. iv. 6.*



A Prayer for * the Evening.

✠ *When this is used as a Family Prayer, see the Directions given, in the like Case, for that in the Morning.—Namely, using WE for I, US for ME, &c.*

ABRIDGEMENT.

Thanks-giving. **O** LORD, the Great and Glorious God, thou hast created all Things by thy Almighty Power, thou orderest all Things by thy wise Providence. Who can express the exceeding Goodness of the LORD, which is so continually, so abundantly descending on the sinful Sons of Men? This

MOST Great and Glorious GOD, with the deepest Humiliation, and utmost Gratitude, I thank thee for all the Mercies which thy bountiful Hand hath bestowed upon ME, particularly those of *this* Day; and above all, for

* You may begin your Evening Devotions with the short introductory Prayer before Worship. See Page 48.

Day,

Day, and every Day, I have largely tasted of thy Bounty. O let thy never-ceasing Kindness enkindle MY Love! May I now, and ever, give thee most humble and unfeigned Thanks for all the Mercies which from Time to Time thou hast vouchsafed me; for MY Being, and all Endowments of Soul and Body: For MY Health [or for MY Support in Sicknes] Friends, Food, Raiment, and all other Comforts and Conveniencies of this Life; above all, I praise thee for thy tender Mercy and Compassion to ME and to all Mankind, in sending thy only Son into the World, to give ME the Knowledge and Sense of my Duty towards thee, and to redeem me from Sin and eternal Death. I bless thee for thy Patience with me, notwithstanding MY many and great Provocations: For all the Directions, Assistances, and Comforts of thy HOLY SPIRIT: For thy continual Care, and watchful Providence over ME, through the whole Course of MY Life, and particularly for the Mercies and Benefits of the past Day; beseeching thee to continue these thy Blessings to ME, and to give ME Grace to walk worthy of them, and all thy other Mercies, by living in a sincere Obedience to his Laws, through whose Merits and Intercession we receive all our Blessings. Amen.

Confession. I am ashamed to reflect on MY repeated Offences against thee, a GOD so infinitely good; yet, O LORD, as thou hast promised Mercy and Forgiveness to all them who confess and forsake their Sins; I now come before thee in an humble Sense of MY own Unworthiness, lamenting that my Thoughts have too frequently wandered from thee; that MY Words have been unprofitable, and too often sinful; and that the Actions of MY Life have

ABRIDGEMENT.
the reviving Hopes and Expectations of a far better Life in thy eternal Kingdom.

ABRIDGEMENT.
I most earnestly repent, and abhor my odious Ingratitude, and my manifold Breaches of thy Commands by Thought, Word, and Deed, especially the Sins of this Day [here confess your particular Sins.] I lament too, with deep Concern, that I have neglected the Duties which I ought to have observed.

*been so contrary to thy Law. I have every Day, been doing those Things which thou hast forbidden, and leaving undone the Things which thou hast commanded; I often fail in the Matter, but always in the Measure of MY Duty; so that when I look back upon MY past Life, and remember that thou art privy to my most secret Sins, I am afraid of thy Judgments, and ashamed to lift up my Eyes unto thee. This Day, even this Day, I have added to MY former Iniquities [especially by such Sins, naming * the Sins.] LORD, convince ME thoroughly of MY Weakness, and MY Need of thy Assistance: Make ME deeply, lastingly, sensible of MY ever increasing Sins, MY utterly undone Condition, without the Interposition and Atonement of MY compassionate Mediator and prevailing Advocate JESUS CHRIST. Amen.*

ABRIDGEMENT.

Petition for Pardon. But thou, O LORD, art patient, long-suffering, and abundant in Goodness, keeping Mercy for Thousands; thou *pardonest Iniquity through the Atonement made by thy Son,* which his Gospel has encouraged ME to plead. Do thou, O gracious FATHER, who desirest not the Death of a Sinner, *for his Sake blot out all MY Transgressions:* Extend to ME, even to ME LORD, as an Act of

But thou, O my GOD, aboundest in Mercy, and thy SON JESUS CHRIST came into the World to save Sinners. For his Sake, FATHER of everlasting Compassion, forgive all that is past, and cleanse me from all Unrighteousness. I have destroyed myself, but in him there is plenteous Redemption.—I desire to rely on him as my

* When this Prayer is used by a single Person in secret Worship, let him here mention the Sins he recollects; or which from the Questions of *Self-Examination*, he finds himself to have committed, either in Thought, Word, or Deed, in the preceding Day.—But when this Prayer is used in a Family, the Words *especially by*, as between these Marks [] must be omitted; and instead thereof, let him who reads make a short Pause here, that every one in the Room may have a little Time for Recollection, and secret Confession of the Sins and Failings of that Day:—But a more particular Confession may be made in private, either *before* or *after* Prayers, as each Person has Time for a fuller Self-Examination.

Grace,

Grace, that Satisfaction which MY SAVIOUR has made to thy Justice: He was wounded for MY Transgressions, and bruised for MY Iniquities; as the Chastisement which obtained my Peace was upon him, so let

ME be healed by his Stripes: He has repaired the Honours of thy Law which I have broken; LORD, remember ME for his bitter Agonies: LORD, consider ME in his meritorious Obedience; LORD, regard ME through his prevailing Intercession; for his Sake, O my GOD, for his Sake be gracious unto ME thy Servant, and for the Merit of his Sufferings be thou merciful to my Sins. May I feel the liveliest Impressions of Love and Gratitude for what he has done and suffered. *Make me thoroughly sensible of the Malignity of Vice, and of thy Hatred to it, which required such a Sacrifice. Work in ME a hearty Contrition, and let the Remembrance of Sin be more grievous and afflicting to ME than that of any other Evil whatsoever, that I worthily lamenting MY Transgression, being brought to a Hatred of, and a hearty Repentance for them, may have a well-grounded comfortable Persuasion that MY Sins are forgiven, and obtain a full Pardon at thy Hands, who art ever ready to receive penitent Believers, for the Sake of thy SON JESUS CHRIST, MY only Saviour and Redeemer. Amen.*

ABRIDGEMENT.

Saviour; to submit to him as my LORD; and to comply with his most reasonable, and most gracious Terms of Pardon and Salvation.

ABRIDGEMENT.

Nor do I only beg for Pardon of MY Sins, but also for Grace to cure my distempered Nature. As thou hast put into my Heart Desires and Resolutions of Amendment, continue to ME the Assistance of thy HOLY SPIRIT, that I may live a godly, righteous, and sober Life. Reform whatever thou findest amiss in the Temper and Disposition of MY Soul, that no

Grant me, O LORD, thy all-powerful Grace and Assistance, to supply the Weakness of my Endeavours, and to reform and rectify my depraved Will and evil Affections.—Preserve me from the Sin of Unbelief in thy Promises and let me ever remember Them, to my great and endless Comfort.

unclean

unclean Thoughts, unlawful Designs, or irregular Desires, may rest there. Purge MY Heart from Envy, Hatred, or Malice, that I may never suffer the Sun to go down upon my Wrath: *Endue me with a living Faith, and so purify MY Heart that it may be a fit Habitation for thy HOLY SPIRIT, to work therein such Sanctification as may unite ME to thee, through CHRIST JESUS our LORD.* Number ME with those who “worship GOD in the Spirit, and rejoice in CHRIST our SAVIOUR, not having any Confidence in the Flesh.” *And since the Time of MY Abode in this transitory World is so very uncertain; since I am to be happy or miserable eternally, when I depart from hence and am no more seen, let ME not flatter MYSELF with the Conceit of any long Continuance in this Tabernacle of Clay; but let ME wait for my great Change, wait in constant Expectation of it, and in the habitual Preparation for it; ripening for Heaven as I approach the Grave, and finding, at last, to my unspeakable Comfort, that to die is Gain; so that living or dying I may be thine, through the Merits and Satisfaction of our Lord and Saviour JESUS CHRIST. Amen.*

On Sunday Evening let what follows between the Hooks [thus] be added to this Prayer, but at no other Time.

ABRIDGEMENT.

<p>[This Day, most gracious GOD, I have been engaged in the Services of thy House, grant that they may be greatly profitable to ME: Let not MY Negligence in making use of these spiritual Improvements, cause thee in Anger to withhold thy Blessing; but, for MY REDEEMER's Sake, deeply impress, both on MY Memory and on MY Heart, the Instructions I have received; and let the Fruit be visible through the whole</p>	<p>[I lament, as my Unhappiness as well as my Fault, O most gracious God, that I love thee no better; and I am grieved to think of my Coldness and Inattention, which has too often appeared during my Attendance on the solemn Service of this thy Day. Accept of such imperfect Offerings as I have been able to</p>
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Course

Course of MY Life. Forgive the Wanderings and the Lifelessness of my Devotions; and may I, and each of MY Fellow-Worshippers, find, when we return again to the World, that “we have been with JESUS*,” and gained fresh Supplies of his SPIRIT. Those who would have attended on thy holy Ordinances, but could not, I trust thou hast visited with thy Favour in their Retirements; and as for those who might have waited upon thee, but did not choose to do so, LORD pity them, and bring them to a better Mind; and may the Power and the Riches of thy Grace in CHRIST JESUS, appear in their Recovery and Salvation. Prevent ME, O LORD, from doing any thing the Remainder of this Day, which might have Tendency to dissipate my Thoughts, and wear away those serious Impressions which have been made upon ME; but lead ME, thou Heart-searching GOD, to a true Repentance, to a steady Faith, and to a sincere Obedience. And oh grant that I may never be like those wicked Ones of old, “who flattered thee with their Mouth, and lyed unto thee with their Tongues; because their Hearts were not right with thee, nor were they stedfast in thy Covenant †;” but cause ME to watch, pray, and strive, more than ever against MY Sins, especially the Sin of Unbelief; and may I be more deeply concerned to have MY Heart renewed, that in the End I may attain to thy everlasting Sabbath, through the Mediation of JESUS CHRIST our LORD. Amen.]

Petition in Behalf of others. And to MY Prayers for MYSELF, I would join MY Intercession for others. Do thou, O GOD, who art the Gover-

* Acts iv. 13.

ABRIDGEMENT. make. Grant that I may meditate upon thy Law with Profit and Delight; and that the good Seed sown in my Heart, may take deep Root, and bring forth abundant Fruits; that so my Conversation may be such, as becometh the Disciple and Follower of my blessed Instructor and Master JESUS CHRIST.]

ABRIDGEMENT. Be merciful and gracious to the whole Race of Mankind, particularly those to whom I am more immediately

ABRIDGEMENT.

Be merciful and gracious to the whole Race of Mankind, particularly those to whom I am more immediately

† Psalm lxxviii, 36.

nor

nor of all the Nations, spread the Religion of thy SON in its Purity and Simplicity, over the whole World. *May the Light of thy Gospel shine upon all People, that all may see, and that all may partake of thy great Salvation. May thy Servant our King be endued with all Christian and royal Virtues. May the Ministers of thy Gospel be happily instrumental to promote the Knowledge and Practice of real and vital Christianity, both by their Doctrine and Example. Send down thy Blessings temporal and spiritual upon all MY Relations Friends, and Neighbours [especially upon this Family].* "Be

"thou their Father, and let them be thy Sons and
 "Daughters, O LORD GOD Almighty *." Reward all that have done ME Good, [particularly the Subscribers to this Infirmary, and my other Benefactors] and pardon all those who have done or wish ME Evil; giving them Repentance, and a better Disposition. *Have Pity upon all who are afflicted in Mind, Body, or Estate; especially those who want the necessary Means of Instruction: Bring to their Mind every Consideration which may revive and succour them. I commend unto thy tender Compassion all sick and dying Persons: Grant that they may omit nothing that is necessary to make their Peace with thee, before they go hence and be no more seen. And I further beseech thee to enlighten those careless Ones, who never pray for themselves, that they may see, before it be too late, the Danger of "living without GOD in the World:" Pour into their Hearts a Spirit of Grace and Supplication, that they may look upon HIM whom their Sins have pierced, and mourn for HIM, and be in Bitterness as one for his First-born.* Administer Help and Comfort to every one,

ABRIDGEMENT.
 related (*especially the Subscribers to this Infirmary,* and my other Benefactors) as likewise to this Family. I beg thy Blessing on all those I ought to pray for, and on those who pray for me, particularly on the Afflicted. Oh! reconcile them to their Sufferings, and all of us to thyself; and give them and us whatsoever thine infinite Wisdom knows to be necessary, both for our spiritual and temporal Welfare.

* 2 Cor. vi. 18.

according to their several Necessities, for his Sake, who went about doing Good to the Souls and Bodies of Men, thy Son, and our Saviour, JESUS CHRIST. Amen.

For Rest and Protection. In a particular Manner I beseech thee

continue thy gracious Protection to ME [and MY Family] this Night, in which Multitudes will breathe their last. *Into thy Hands I commend MY Soul and Body, MY Substance, MY Dwelling, and all Things that belong to ME.* Do thou, O thou Preserver of Men, who never slumberest nor sleepest, be pleased to take ME and them into thy especial Care and Protection: *May I lye down with*

ABRIDGEMENT.

I commit myself unto thee, O GOD, this Night, beseeching thee to give me Rest and Safety; or if my Soul should be required at my Hands before the Morning Light, Oh! receive it to thy Mercy, through the Merits and Mediation of JESUS CHRIST, in whom thou art always well pleased. Amen.

Consolation in CHRIST, and the Hopes of his appearing before thee as my Advocate. Defend me from all Dangers and Mischiefs, and from the Dread and Fear of them, that I may enjoy such quiet and refreshing Sleep [or such Supports under MY restless Nights] as may fit ME for the Duties of the following Day. May I awake full of the Praises of thy Goodness, and with fresh Resolutions of dedicating MY preserved Life to thy Glory and Service. And, LORD, make me ever mindful of that Time, when I shall lye down in the Dust; and grant ME Grace always to live in such a State, that I may never be afraid to die; but whether I live I may live unto thee, or whether I die I may die unto thee; safe in thy Hands and acceptable in thy Sight, through JESUS CHRIST our Lord. Amen.

The following may be added, or not, as Time will permit, either to this longer Form, or to the ABRIDGEMENT.

Hear, O most merciful GOD, &c. See Page 53.

Our FATHER, &c. See Page 53.

The Grace of our Lord Jesus, &c. See Page 54.

Then end the whole of your Evening Devotions with the short concluding Prayer after Worship. See Page 54.

N. B. The Reader will observe that the Words ME,

MY-

MYSELF, MY, &c. are printed in Capitals through the whole of the Prayers for Morning and Evening.—When therefore they are used for Family Prayers, read WE instead of I, OUR for MY, US for ME, with such other Alterations as Circumstances may require:—But I would by no Means have any Person make an improper Repetition of these Prayers by using them on the same Day, first in their *secret* Devotions, and afterwards in *public* with his Family—nor yet imagine that the Performance of *one* of these Duties will be sufficient without the *other*, where both are practicable.—It is farther to be observed, that every Division of this Prayer ends with an Amen; as so solemn a Conclusion may recall the Thoughts from wandering, and when used in a Family, it may not only engage their Attention, But the Repetition of the Word Amen, will be a Proof that each Person joins in the Devotions.

There is also a *stated* Time of short Address to the Almighty, when we sit down to our common Meals. Our SAVIOUR, while on Earth, glorified GOD, by solemnly looking up to Heaven, and blessing the Loaves and Fishes, before he distributed them to those who sat down to eat, *Mark* vi. 41; and *St. Paul*, though in Bonds, in Presence of a numerous Company of *Heathens, would not omit this necessary Duty.—GOD intended we should use, with Moderation, *all* his good Things, but *Thanksgiving* is the *Condition*. That therefore the most Ignorant may not want proper Words to beg God's Blessing upon their daily Food, and to return him Thanks for it, the following Graces may be constantly used.

Grace before Meals.

Bless, O LORD, these thy good Creatures, to our Nourishment; and grant that we may truly love, and faithfully serve thee, through JESUS CHRIST. Amen.

Grace after Meals.

Accept, O LORD, our most humble and hearty *Thanks* for these, and all thy other Mercies, through JESUS CHRIST. Amen.

Of all Things we can conceive, an Address to GOD ought to be the most serious and solemn, let me intreat

* See Acts xxvii. 35.

you therefore to be very composed and reverential in the Discharge of this Duty; since to perform it in a slight and negligent Manner, must be *shocking* to all good Men, and sinful before God;—more sinful, perhaps, than even the Omission itself: And if any Person in a Company, who *offers* to ask the *Blessing of*, or return the *Thanks to* the Almighty, in the Name of the rest, should *presume* to do it in an *irreverent* Manner; every one present will, I hope, remember, that he is as much obliged to repeat the Grace in his own Mind, as if *nothing* had passed at Table. This is easily done, without appearing singular, or giving any Offence, should you happen to be in the Company of your Superiors, whom it may not be *at all Times* consistent with Prudence to admonish: For, in some Cases, the very Attempt would be productive of Sneers, Ridicule, and perhaps Profaneness. It is no Man's Duty to give an ill-timed, or an unbecoming Reprimand, and it is the Province of Reason to determine how far such Admonitions are decent, and likely to do Good or Harm.

As little Children are among the Patients, belonging to an Infirmary; and too often uninstructed, at a Time when they are most susceptible of Improvement, I hope the following Prayer, either for Morning or Evening, will not be without its Use.

MOST gracious FATHER, look down, I beseech thee, upon a *helpless Child*. Incline my Heart to remember, love, and serve thee in the Days of my Youth; and keep me from every evil Thought, and Word, and Work: Make me dutiful to my Parents, loving to all my Relations, obedient to my Teachers, and always in a Disposition to hear Advice and receive Instruction. Keep me this Day [or Night] from every Danger, and grant all my humble Requests, for the Sake of JESUS CHRIST my Saviour, in whom alone thou art

Our FATHER, &c.

The Grace of our LORD, &c.

As I cannot but be solicitous lest any one (be his Station or Capacity ever so mean) should be destitute of proper Assistance for the Performance of Prayer; and as
many

many stand in Need of *Forms*; for this Purpose I have, for the Help of such, extracted the above Prayers, (which I apprehend may be of the most general Use) principally from the late Bishop of *London*, Dr. *Gibson*, with some little Assistance from Mr. *Jenks's* Devotions:—Yet I am very sensible that no precomposed Forms can be so compiled as to suit the *particular* Circumstances of every Man; consequently, he must often lie under the Necessity of cloathing *his own* Thoughts in *his own* Language, when he approaches the Throne of Grace; and he is undoubtedly obliged, as far as he is able, to endeavour after proper and reverential Expressions, though it is not expected that a Clown should pray, any more than behave, with the same Elegance as the Gentleman.

These Prayers I have divided regularly, as such Divisions may be of very great Use to most People, by preserving Order, and preventing Confusion in their Addresses to GOD, particularly in reminding them of what they want, and ought to ask for. It is therefore hoped they will carefully attend to the several Heads, or Divisions, and imprint them in their Memories; with a View to which, I have inserted the general Heads in the Margin on the Sides of the Prayers*.—By the Blessing of God upon the Use of these Means, they may be enabled *in Time* to pursue the same Order and Method both Morning and Evening, in *their own* Words and Expressions; namely, in Thanksgivings and Petitions formed

* That the Reader may not have the Trouble of collecting the *several Divisions* as they stand on the Sides of the Prayers, but may see at one View, the Substance and Method of *regular* Prayer, let him observe, that our Morning Prayers will always most properly *begin* with Thanksgivings to Almighty God, our Creator and Preserver.—In the next Place, a solemn Dedication of ourselves to his Service.—This followed by Petitions, *viz.* for his Grace and Assistance to ourselves—for the like in Behalf of others—and for Blessing on the Business of the Day.

The Evening Prayers to be in the same Order, only a Confession of Sins at the End of the Day, and Petition for Pardon must stand in the Place of the Morning's Self-Dedication.—And the *Conclusion* should be with a Petition for Rest and Protection, instead of *That* for Blessing on our Business.—For the Sabbath, the great Day of Rest, particular and suitable Addresses must be added, both Morning and Evening,

out of *their own* Hearts. A Circumstance greatly to be desired, as it will form the Mind to a *Habit of regular* Prayer; but this can only be attained by a diligent Use of their Talents; that is to say, by devout and constant Practice.

The Use too of these Divisions, I think may be extended still farther; as by this Method young Persons may happily become acquainted with the Design and Meaning of what they repeat, so as more early in Life to acquire the inestimable Habit of *Praying with the Understanding*, and performing to their Creator, in their Youth, a *reasonable* Service.

It is to be hoped too, that such as are Heads of Families (if they have any Regard to their own eternal Salvation, and that of their Domestics) will not fail to pray with them every Morning, when it can be complied with, as well as every Evening; and that they who have learned to pray in the *Infirmity*, will be careful to *practise* that necessary Duty at *Home*, with those whom God has committed to their Care, as well as in their own Retirements.

It is of *small* Importance to us what such or such a Man *does* or *says*—or what Notions the World may entertain of *outside* Appearances.—*Is the Gospel true?*—If it be, (as it *surely* is) then the ill Lives, Negligences, or Ignorance of *others*, will be no more an Excuse for *our* Disobedience, than the Extravagancy of *another* in spending the Means of *his* Subsistence, would be a Relief to *us*, if we had been so indiscreet as to spend *our own*.

The too *general* Difuse therefore of FAMILY PRAYER, cannot afford even the least *Shadow* of a Pretence to countenance our Neglect of it. Consult the Scriptures, and emulate the *heroic* Resolution of the *brave Joshua*, when he said, even upon the Supposition of his being deserted by the whole Nation, “*As for ME, and MY House, WE “will serve the Lord.*” Josh. xxiv. 15.—We will faithfully retain, assert, and adorn Religion.—Surely this ought to be the *sincere* Resolution, and *constant* Practice, of every Christian Master or Mistress of a Family.—Without this, none can *reasonably* expect to have *dutiful* Children [or *faithful* Servants]—nor *justly* hope to have God’s Blessing in *this* World, or his Favour and Acceptance

ceptance in *that* which is to come.—The Depravity of that World, in which we are about to enter, and the various Temptations and Dangers, which we are no Ways able to foresee or prevent, may well suggest to us the great Propriety of imploring the *Grace, Protection,* and *Blessing* of God before we go abroad, and will also afford a very strong Argument for *uniting* our Petitions for it, *as a Family*, if Providence gives us an Opportunity.

It remains to be observed also (in order to render the Influence of Family Prayer more lasting and extensive) that were all the Members of every Family frequently and *seriously* to recollect, that they are *daily* to join together in the solemn Worship of the living God, and to beg for each other the Fulness of all heavenly Blessings, the previous and constant Expectation of being so engaged, would help to prevent bitter Words, to suppress all Instances of Unkindness, and to unite their Hearts in Love, *that their Prayers be not hindered*, 1 Pet. iii. 7.

And let it be recollected, upon *every* proper Occasion, that to INTERCEDE for each other, either as a Family, or as a Community in general (how little soever it may *now* be regarded) is one of the most important Acts of Christian Charity; the Means of bringing down upon *others*, Blessings from on high, and of filling *our own* Hearts with extensive and Brotherly Love.—It is also an Act of spiritual Charity, which the *Poorest* are so capable of *exercising*, that they may be *even rich* in intercessionary Alms; and surely *none* can allow themselves to despise *such Alms*, since the CHIEFEST of the Apostles *most earnestly* and *frequently* * solicited them.

Having now made what Remarks I proposed on *Forms* of Prayer; and on the Duty and Benefit of *Family* Prayer, I think it necessary to add some further Remarks on Prayer *in general*.

No Man living from the highest to the lowest, whether he be learned or unlearned, can have a reasonable Excuse for the entire Omission of daily Prayer to God; since the Refusal of such Homage, is to act contrary to the Example and Command of Christ, and in Effect to disown his Power over us; his Goodness to us; his Justice to punish Transgressions;

* See Rom. xv. 30.—Col. iv. 12.—1 Tim. ii. 1.

and to question his Faithfulness in fulfilling his Promises. *Nor* is PRAYER to be considered merely as a Tribute which we owe to God, but also as the Means of deriving Strength and Comfort to our own Souls.—And a sincere Christian (one duly concerned for his spiritual Health) would no more think of omitting Prayer To-day, because he practised it Yesterday, than of abstaining from Food To-day, because he Yesterday took it at the proper Season. The regular Returns of either may indeed be omitted on some very urgent Occasion, when the Honour of God, and the Good of our Fellow-Creatures plainly require our immediate Attendance on some other Service; but the spiritual Life can no more be maintained in a long and frequent Neglect of the one, than the natural Life is in that of the other.—“Our Wants are daily; and the Temptations, which draw our Hearts from God to the Things of this World, are daily; and, upon both these Accounts, our Prayers ought also to be daily †.”

PRAYER is indeed generally acknowledged, by all that profess any Regard to Religion, to be a necessary and essential Part of it.—“Sit ye here, says our blessed Saviour, while I go pray yonder.” (Matt. xxvi. 36.) Peter, James, and John, were three good Men, but Christ bids them tarry while he went aside for private Prayer. For there are indeed Seasons, when the Christian would not be willing that the dearest Friend he had in the World should be with him, to hear and understand what passes between God and himself.—Prayer too must at certain Seasons be the peculiar Work of the whole Man, in which, Fitness of Time and Place are no less to be attended to, than in those of our ordinary Calling.—Indeed, the Zeal of the true Christian should always be tempered with Modesty and directed by Prudence. Moreover, Prayer should be considered as an excellent MEANS of obtaining an END, yet more noble and valuable than itself:—For the chief Design of Prayer is, that we may procure the Grace of God,—to subdue our corrupt Affections,—and to enable us to live in this evil World, as Candidates for a much better. If it produces not these Effects, it is only a Lip-Labour, a Tree without Fruit, a specious SELF-DECEIT.

† See Dr. Gibson's (Bishop of London) Treatise on Family Devotion.

DIRECTION III.

READ CAREFULLY EVERY DAY SOME PART OF THE
HOLY SCRIPTURES.

WHEN your Prayers in the Morning are ended, if your Time will permit, improve yourself by reading some Portion of the Holy Scripture, or hearing it read; and that you may the better profit by it, beg the Blessing of God in the following Prayer, or some* other to the same Effect.

O LORD GOD, who hast given thy Word to be a Lanthorn to my Feet, and a Light to my Path: Give me also the Assistance of thy HOLY SPIRIT, that out of the same Word, I may learn thy Will and my Duty, and direct my Course by it, so as shall most promote thy Glory and my own Salvation, through JESUS CHRIST our Lord. Amen.

When you read, or hear the Bible read by others, be sure you do it with Reverence: Attend to it, not as the Word of Men, but of God. God regards him who is poor in Spirit, has a contrite Heart, and trembles at his Word: Let this then be always your Frame, and it will awake your Fear and Attention, so that you will ever profit by it, and retain it.

Be sure also, that you are desirous to learn your Duty. The new-born Babe desires the Milk of the Breast, that he may grow thereby; and so will you the sincere Milk of the Word, if you are a Child of God.—Every Time you read, be sure you apply the Commandments for your Direction, the Threatnings to deter you from Sin, or to humble you for it, and the Promises for your Comfort and Encouragement.

Take care, likewise, that you give Credit to the Truth: Look upon every Word there spoken as true and certain, and as what shall, in its due Time, be accomplished, or has already happened. Thus believe in the LORD your God, and so you shall be established; believe his Prophets and Apostles, and so you shall prosper: But if such a Faith be not given to the Word of

* See the Form, Page 17.

GOD, you may read it eternally, and it will be of no Service to you.

In this Book you will always find the SAVIOUR is exalted, the Sinner is humbled, and Holiness is promoted: I must therefore earnestly intreat you to examine frequently and thoroughly, your Principles and Practices by these Rules; which will be equally certain to you, as the Touch-Stone, on which he tries his Gold, is to the Goldsmith: For if you do not perceive, that the Doctrines you have embraced tend to exalt the SAVIOUR, to humble the Sinner, and to promote Holiness; or if they do tend to it, if they have not that Influence upon your Practice, you may be very sure, that your Knowledge is not saving, and that you have hitherto read in vain.

Thus *statedly* I would have you, if possible, to read some Portion of the Holy Scripture Morning and Evening; but if this cannot be done in the Morning (as I know, in the Winter-Time, it cannot by many poor Day-Labourers, who must quit their Houses in the Dark, and leave their Families in Bed) yet, in the Evening there will be most surely an Opportunity; and if you delight in the Law of GOD, as you ought to do, you will be as sure to take it, as well as all other Times of the Day, when such happy Seasons offer themselves.—And you might then select a Text of Scripture, and get it by Heart, in order to meditate upon it next Morning as you work. That you may seize such Occasions, I beg leave to give you *two grand* Directions, as the principal Furtherances of every religious Duty, and without a due Observance of which, all my *other Directions* must be ineffectual:

I. Watch.

II. Redeem Time.

You must WATCH *before, in, and after* every Duty. *Before*, to prevent Impediments, to take Opportunities, and to mark Occurrences that may fit you for it: *In* the Duty, you must watch against Carelessness, and wandering Thoughts: And *after* the Duty, you must mark what Improvements you make; whether you grow in Wisdom and Grace, or whether the Duty is not barren and unfruitful.

You

You must also REDEEM TIME.—Remember TIME is precious, and if lost is irrecoverable. Every Friend, and every Thing will be apt to be stealing THIS from you, therefore it behoves you to be very careful of it.—That you may be so, ask yourself every Morning, as you rise, the following Questions, and make Memorandums * accordingly.

1. What Business have I to do this Day, and in what Order?

2. What Opportunities can I this Day contrive for doing Good to others, or for improving myself?

3. What Temptations am I likely to meet with, and in what Instances have I lately failed?

Remember Punctuality is the very Life of Business, and though, strictly speaking, not a Virtue, yet, from its great Use, very nearly allied to one; and most of the Inconveniencies in Life arise from the Breach of it.

DIRECTION IV.

MEDITATE DAILY UPON THE WORD, AND WORKS OF GOD.

BEfore I proceed upon this Subject, it will be proper to caution the Reader, that it is not only lawful, but absolutely necessary, at proper Seasons, to set our

* In the Affairs of *this* World, it is of known Use to make *Memorandums* of the several Businesses to be transacted every Day.—In our *spiritual* Life it would be of no less Utility carefully to examine into, and imprint upon our Minds, what (if the Expression may be allowed me) I would call our particular Business with God; that is to say, what we more especially and immediately want with God.—For my own Part, it has long been a Custom with me to ask myself (either in my Chamber, or as I ride, or walk) “*What Business have I this Day with God?* viz. What Mercies have I to acknowledge? What Helps and Assistances to implore? What Sins to repent? &c. &c. I shall only observe, that the great Advantages of *such a Habit* will be more readily felt than described: I was induced to mention *this* for the Benefit of such sincere Christians, as would be glad of any likely Method to advance their spiritual Improvement; especially at such Times, as they are *unavoidably hindered* from performing the more solemn Devotions of the Closet.

Thoughts

Thoughts upon the Concerns of this Life: The Works of our Callings are what God has appointed us to do, and which, being followed in a holy Moderation in Obedience to his Commandment, are so far from separating the Heart from him, that they unite it more closely to him. Many ingenious Trades demand the most intense Application of the Mind to become Masters of them, and it is not the *Design of Christianity* to make Men negligent in the Business of their respective Callings: This may, this *must* be done, and yet we may be heavenly-minded. “One Thing is needful,” and blessed are those who choose that better Part which can never be taken from them*.

It being very evident, that the Subject of THIS DIRECTION, (*viz. Meditation upon the Word and Works of God*) must comprise every Creature in the World, and every Article of Religion; it cannot be expected, that I should enter into a Detail of the Particulars; it is enough for me to shew, how we may, in this Manner, begin and end the Day with God; and to give you Hints of some Subjects, that are more particularly worthy of frequent Contemplation.

In the Morning, before your Devotions, keep out all worldly Thoughts as much as possible; and endeavour to *meditate* on religious Subjects, such as the following, which are at all Times proper, but peculiarly so before

* I think this Caution necessary, lest some weak Christians should create Uneasiness to themselves and others, from an Imagination, that to apply their Thoughts intensely to the Pursuit or Improvement of their particular Vocations, is being earthly-minded. —Remember that the *whole of Religion* is so far from consisting in *Prayer and Meditation*, that the Performance of these great and necessary Duties will, by no Means, justify the Neglect of, or are intended to interfere with, any other belonging to that Station of Life, in which the Providence of God has placed us. He that says, “*continue instant in Prayer*, (Rom. xii. 12.) and *meditate upon these Things*,” (1 Tim. iv. 5.) says also, “*Be not slothful in Business*,” (Rom. xii. 11.) The same high Authority which has commanded the one to be done, has most peremptorily required that the other be not left undone.

Prayer *, reading the Scripture, or going to any Place of Worship.

Meditate on the unspeakable Glory of the great God, and your own exceeding Sinfulness, that you may confess your Transgressions with deep Humiliation, and pray with Reverence and godly Fear.

Meditate on the Blood of CHRIST, which was shed to obtain all heavenly Blessings for you; and on his powerful Intercession at his FATHER's right Hand, see HEB. iv. 14. in Behalf of all those who come unto God by him.

* A State of *Thankfulness* is much to be desired and cultivated,—as such a State is the *most pleasing* to Almighty God, the *most ornamental* to our holy Religion, and the *most comfortable* to ourselves.—In order therefore to beget and support this *most amiable* and *delightful* Temper, I would advise you just to read over (either before or after your Devotions) the following HINTS—and contemplate upon them a little, when your Time permits,—always remembering, that if you find your Heart in a *fit* Frame for religious Meditation, even *that* is just Matter of cheering Reflection, and grateful Praise.

1. MEDITATIONS ON MERCIES PAST.

Preservation from the Dangers of the Night, as Fire,—Tempests,—Robbery,—Murder,—pernicious Dreams, by which some have been terrified to Distraction, and in which others have even destroyed themselves.

Refreshment of Sleep,—or comfortable Supports from God, during a *restless* Night.

How many have spent the Night in Prisons.—How many in *excessive* Pain of Body, or *inexpressible* Anguish of Mind, weary of their Beds, and their Lives.

2. MEDITATIONS ON MERCIES PRESENT.

Cheerfulness of the Sun; or Contrivance of *artificial* Lights to supply its Absence.—All Manner of comfortable Conveniencies, at least “Food and Raiment, and the *Necessaries* of Life, wherewith “you should learn of the Apostle † to be content.”

3. MEDITATIONS ON MERCIES FUTURE.

The Prospect of spending another Day usefully; and in the desirable Society of your Relations, or intimate Friends; and the Hope of more effectually securing the Favour of God, through the Mediation of Christ, and a happy Immortality, for which you are a *Probationer*.—Whereas *many* were summoned last Night, from their Bodies, to appear before God.

† 1 Tim. vi. 8.

H

Call

Call to mind and treasure up in your Memory some of those exceeding precious * Promises, which God has made to encourage your Prayers and establish your Faith. — Thus give God your first Thoughts, that he may hold the chief Part in your Heart; and this will estrange it from worldly Impediments, and fit you for every holy Duty.

For the rest of the Day, it will be extremely proper to meditate, sometimes upon the Nature of God, his Attributes, his Love to us in sending his only begotten SON that we might live through him; the Love of CHRIST, his Life, Death, Resurrection, Ascension, the infinite Value of his Sufferings, and the Benefits we receive from him as our Mediator; the sending of the HOLY GHOST, and his Work in sanctifying the Hearts of Believers.—Often it will be proper to think of the Excellence of the Soul, the Turpitude of Sin, the Beauty of Holiness, the Certainty of Death, the Terrors of Judgment, the Torments of Hell, and the Joys of Heaven.—These, which are the wonderful Proofs of God's Care and Regard for us, ought to be often the Subject of our Reflections.

If we turn our Thoughts from the Word to the Works of God, every Creature will furnish us with a Theme; and we may frame an excellent Meditation upon it, if we reflect upon its Qualities, its Use, the Benefit we receive from it, and the particular instructive References made to many of them in the Book of God: But then you must be sure not to dwell upon it only as a *Virtuoso*, to gratify your rational Curiosity; but, like a *Christian*, call Religion to the Feast, and make a spiritual Improvement. No Man can want an Instructor, if he does not want a Heart: The very Sheep will teach him Patience, the Dog Faithfulness, the Serpent Wisdom, and the Dove Innocence; the Ant and the Bee will

* Some of these PROMISES you may meet with in the following Scriptures, viz. Psalm l. 15.—Matt. xxi. 22.—John xvi. 23.—1 Tim. iv. 8.—2 Pet. i. 4.—Heb. vi. 7.—I have not inserted them at length, as you will receive still greater Benefit from looking them out, and reading them carefully in your Bible.

reprove him for his Sluggishness, and the Ox and the Ass correct him for his Ignorance.

While you are undressing, and by Degrees laying aside every Garment, consider of how little Importance it is, what Materials those Garments are made of, so long as they answer the Uses and Demands of Nature. — The same Nature also requires, at certain Seasons, the most superb Apparel of the Great to be put off, and leaves *their* Bodies little more to boast of than your own. — When you come to lye down in the Grave, all such Trifles must be laid aside; and when you are again called to rise, other Cloathing and other Ornaments will be required, without which both Body and Soul will continue naked and miserable to all Eternity. In the Apostle's Phrase, *to put on CHRIST*, and to be united to him, is your only Security: For he is the Way, and the Truth, and the Life, and no Man can come unto the FATHER but by him. He is the Door into the Sheepfold, by which alone you can enter, there being none other Name given among Men whereby you must be saved. How ought you then to be continually found in the Exercise of every Grace, that may make it to you CHRIST to live, and Gain to die. Such as,

1. Sincere Repentance for your past Sins.
2. Stedfast Faith in our LORD JESUS CHRIST, and a thankful Remembrance of his dying Love.
3. Love to Mankind of all Ranks, and of every Denomination.
4. Resignation to the divine Will, and universal Obedience to it.

These will be Ornaments indeed, clear Proofs that you have “put off the old Man with his Deeds;” and if you are fully satisfied of *this*, Sleep or Death will be equally eligible: So that you will be able to say with *David*, “into thy Hands I commend my Spirit; for “thou hast redeemed me, O LORD, thou GOD of Truth.” *Psalms xxxi. 6.*

If you awake in the Night, and cannot compose yourself again to rest; or if the Severity of any Disorder should keep you from Sleeping, I hope you will endeavour to

sooth your Anguish, and beguile the tedious, or rather, improve the important Hours, by following the Prescription which the divine Physician, for all our spiritual Maladies, has sent us by the Hand of his Servant, *viz.*
 “ If any be afflicted, let him pray—like *David*, remembering your GOD in your Bed, and meditating upon him in the Night-Watches.” *Bible Psalms lxxiii. 6.*

These Verses too, which were purposely composed for the Use of the Sick, and are more immediately calculated for Persons in such afflictive Circumstances than is usually to be met with in printed Collections, may serve at any Time, if committed to Memory, as a profitable Amusement and Meditation for the Patients; especially when they cannot rest, or happen to awake in the Night.

1. *MY God, with grateful Heart I'll raise
 A daily Altar to thy Praise;
 Thy friendly Hand my Course directs,
 Thy watchful Eye my Bed protects.*
2. *When Danger, Woes, or Death are nigh,
 Past Mercies teach me where to fly;
 The same Almighty Arm can aid,
 Now Sickness grieves, and Pains invade.*
3. *To all the various Helps of Art,
 Kindly thy healing Power impart;
 BETHESDA'S BATH* refused to save,
 Unless an Angel blest'd the Wave.*
4. *All Med'cines act by thy Decree,
 Receive Commission all from thee;
 And not a Plant which spreads the Plains,
 But teems with Health when Heav'n ordains.*
5. *Clay and Siloam's Pool † we find,
 At Heaven's Command restor'd the Blind;
 Hence Jordan's ‡ Waters once were seen
 To wash a Syrian Leper clean.*
6. *But grant me nobler Favours still,
 Grant me to know, and do thy Will;*

* See John v. 4.

† John ix. 7.

‡ 2 Kings v. 10.

*Purge my foul Soul from ev'ry Stain,
And save me from eternal Pain.*

7. *Can such a Wretch for Pardon sue!
My Crimes, my Crimes, arise to View!
Arrest my trembling Tongue in Pray'r,
And pour the Horrors of Despair.*

8. *But oh! regard my contrite Sighs,
My tortur'd Breast, my streaming Eyes;
To me thy boundless Love extend,
My God, my Father, and my Friend.*

9. *These lovely Names, I ne'er could plead,
Had not thy Son vouchsaf'd to bleed;
His Blood procures for Adam's Race,
Admittance to the Throne of Grace.*

10. *When Vice hath shot its poison'd Dart,
And conscious Guilt corrodes the Heart;
His Blood is all-sufficient found
To draw the Shaft, and heal the Wound.*

11. *What Arrows pierce so deep as Sin?
What Venom gives such Pains within?
Thou great Physician of the Soul!
Rebuke my Pangs, and make me whole.*

12. *Oh! if I trust thy sov'reign Skill,
With due Submission to thy Will,
Sickness, and Death, shall both agree,
To bring me, LORD, at last, to THEE.*

Thus I have given you my Thoughts on the Duty of Meditation, and on some of the Subjects most proper for it. I have only further to add, when you are meditating, let your Thoughts be intent: Keep to one Subject till your Heart be affected with it. If you think of GOD, cease not to think of him till you admire and adore: If you think of his Omniscience and Omnipresence, double your Watch over yourself; if of his Mercy, have a just Indignation against yourself for Abuses of it; if of his Justice, tremble before him. If you meditate upon CHRIST, make no End till Love has melted your Heart; if of his Death, apply the Virtue of it for your own Redemption. If you think of the Evil of Sin, stop

not till your Heart abhors it; if of the Strictness and Rectitude of the divine Law, awe your Soul to Obedience. Without this practical Recollection, your Meditations will rather chill than warm your Devotion; but thus improved, they will add Life and Strength to your religious Exercises.

DIRECTION V.

CONVERSE FREQUENTLY ON RELIGIOUS SUBJECTS *,
AND, FOR THAT PURPOSE, BE PARTICULARLY
CAREFUL IN THE CHOICE OF YOUR COMPANY,
AND IN KEEPING A STRICT GUARD OVER YOUR
TONGUE.

THAT your Conversation may be edifying to yourself and others, be watchful to prevent its turning upon idle or improper Topics; and, in order to prevent it,

* The following Hints, for religious Conversation with the afflicted, will shew the Use of writing down suitable Materials for Conversation on many other Occasions: (For Instance, with a presumptuous or desponding Sinner: Upon the Wonders of God discoverable by the Microscope in the minute Creation, &c. &c.)—Afflictions are appointed by the Wisdom and Goodness of God, which is an Argument for Resignation and Comfort—the Example of *Eli*, *Job*, and *Christ*.—Afflictions too are designed as Blessings—God is out of Kindness severe—If it be urged that Affliction is *peculiarly* calamitous; it may be answered, GOD, the unerring GOD prescribed it, and *therefore* it is proper. If it be inquired what Benefits arise from it?—It weans from the World—and may bring us to *Christ*, whom, while on Earth, not the rich and gay, but the poor and afflicted, sought after, and still seek after.—*Christ* has Pardon of Sin, and the Gift of the Holy Spirit to bestow.—Be frequent therefore in Prayer.—This, recommended by the Examples of *Daniel*, *David*, and *Hannah*—*Imitate* them. Prayer does not tend to deject, but elevate the Mind—Endeavour to be cheerful.—This Disposition under Misfortunes, or a Release from them, is not to be obtained by the Visits of worldly Company; but by Prayer and consulting the Scriptures, that Treasury of Comfort—Earthly Friends cannot give it.—God is both able and willing to bestow that Peace which the World, and worldly Things, cannot give;—a Peace which surpasses all Understanding, and without which the greatest Monarch on Earth is an Object, not of Envy, but of our Compassion.

See

it, the best Guard will be an Introduction of some religious Subjects, where it can be done with Propriety. Which being as numerous as those for heavenly Contemplation, I need not name Particulars.—The Things most worthy of your Meditation, are most worthy of your Discourse, and of those I have already taken Notice; only as I there gave you a Caution previous to your *Meditations*, I will here add some others with Regard to the Government of your Tongue in general, which I must beg of you carefully to observe, seeing “if any Man pretend to be religious, and bridles not his Tongue, that Man’s Religion is vain.”

First, Let the glorious Names of Almighty God never be taken into your Mouth, unless upon weighty and just Occasions; and even then, let your Heart always be affected with the most serious Consideration of that eternal Being before whom you speak, and whose great and dreadful Name you mention. God is greatly dishonoured, when his Name is banded to and fro in ordinary Conversation, without due Respect of his incomprehensible Greatness.

Secondly, When you speak of your Neighbour, speak all the *Good* you know of him truly and readily, whether he be Friend or Foe; yet always behind his Back, rather than before his Face.—If any thing *Evil*, or derogatory to his Character must be published, besure you don’t speak by Hear-say, but according to your personal Knowledge; nor even then, without a lawful Calling, as when you are summoned before a Magistrate to bear witness to the Truth, or when Hurt has arisen, or may arise to others from the Evil; or when you know of any one who has Authority to redress it. In such Cases, and to such Persons, we ought to speak of the Evil we know of our Neighbours, but not otherwise. To un-

See the celebrated Dr. *Lucas*’s little Tract (Price Two-Pence) on the Influence and Regulation of Conversation—Lord, *teach us to pray* (Luke xi. 1.) was the Request of one of the Disciples.—Lord, *teach us to converse* judiciously and effectually, should be the *hourly* Petition of every Christian, as *Conversation* is so powerful an Instrument of Good or Evil.

cover the Nakedness of our Brethren, without a just Calling, is extremely unlawful, and exceedingly pernicious: It always begins in Self-Love, and ends in Contention.—An impertinent meddling in other Peoples Concerns, is a direct Breach of that admirable Rule laid down by the Apostle; STUDY TO BE QUIET, AND MIND YOUR OWN BUSINESS, 1 *Theff.* iv. 11.—and it is well known what violent Animosities, furious Resentments, and implacable Hatreds arise from a Disregard to it.—Indeed, where you have Authority, apprehend it may be well taken, or are in any Degree personally concerned, it will be quite proper to tell your Neighbour Himself of his Faults: Our LORD's Rule is,—*If thy Brother sin against thee, reprove him; and if he repent, forgive him.*

Thirdly, When you speak of yourself, beware let it be modestly, without Vanity or Boasting. Never praise yourself without absolute Necessity, as when you are unjustly traduced, or in Defence of your own Innocence: Still it would be imprudent to speak any Thing which tends to your own Disadvantage, or blaze about your own Faults. Briefly, let your Speech be sincere, honest, and edifying: Let it be fitted to the Time, the Place, the Occasion, and the Person with whom you converse; and let it tend to the Glory of God, the Disparagement of Sin, and the Defence of good Men and good Things; and it will be an Argument to others of a gracious Heart, well stored with Wisdom and replenished with Virtue.

Flee every Temptation that is likely to draw you into Sin, and weigh well, and often, the Precept given by St. *John*, as a tender Father to his dear Child, under that beautiful and expressive Phrase, “*Little Children*” (too apt to be pleased with every Trinket and Toy) “*Keep yourselves from Idols,*” not only from *those* of the *Heathens*, but from every Sort which might alienate your Regard from God. Every Allurement, which the Devil lays before Man to entice him to Sin, such as Riches, Honour, Pleasures, Company, and Sensualities of any Kind, are the several *Idols* (Toys or Trinkets) which he presents as the Objects of Admiration and Worship: No Matter to him *which* you take. Whatever draws off
your

your Affections from God, will *equally* answer his Ends. His Temptation of CHRIST is represented to us under the Device of shewing him all the Kingdoms of the World and the Glory of them, as we read in *Matt. iv. 8, 9.*—Be ever observant therefore of the DIRECTIONS here laid down, and then none of these *Idols* can have Access to your Heart.

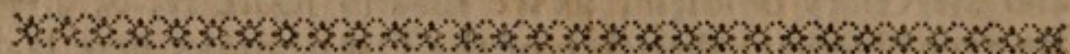
DIRECTION VI.

BE FREQUENT IN THE EXAMINATION OF YOURSELF,
ESPECIALLY BEFORE PRAYER, THAT YOU MAY FULLY
KNOW YOUR OFFENCES, AND BE TRULY HUM-
BLED FOR THEM.

SUCH as have Leisure, would do well to try themselves by the *following* Form of Self-Examination, or its *Abridgment*, every Evening.—Such as are in a frequent Hurry, and subject to the Authority of others, using the same Method as often as they *conveniently* can. Conscience will answer all the Questions here stated *in a few Minutes*, and to these, such others may be added as any one's Station in Life, or particular Circumstances, may require.—Those who can write, would do well to set down, on a Slip of Paper, the Sins of which they find themselves guilty. Such Sins should be reviewed by Way of Caution, penitently lamented, prayed, and striven against; and God should be thanked, with the utmost Gratitude, that he still permits a longer State of Trial or Probation. But particularly write down the *Reasons* which at *any* Time make you afraid to die; consider them well, and opposite to them write down the proper Methods to prevent such Fears *for the future*; and the best Arguments you can get to fortify yourself against them at the *present Time*.—Consult too, some experienced Christian, if you have such a Bosom Friend, in whom you can entirely confide.

Self Examination is a most important Duty, as it acquaints us with our own Hearts.—Never, therefore, examine yourself slightly, and only as a Thing of Course; but always REMEMBER that this Examination is made
in

in the Presence of the all-seeing God; and that you may be instantly summoned, by sudden Death, before his Tribunal, there to have *your Sincerity* tried.



* HEADS OF SELF-EXAMINATION,

As to the Breaches of your Duty towards God, your Neighbour, and yourself.

I. Duties towards God.

ABRIDGEMENT.

- | | |
|--|--|
| <p>1. DO I truly, sincerely, and without the least Doubt or Scruple, believe in God the Father, in Jesus Christ, and in the Holy Ghost?—Have I the <i>same Faith</i> in my Heart which I profess in my Lips?—Do I live in an <i>habitual</i> Sense of</p> | <p>1. HOW have I this Day offended God by committing Sin in Thought, Word, or Deed?—2. Have I omitted, or carelessly performed my religious Duties?</p> |
|--|--|

God's continual Presence with me; and am I careful to obey him to the utmost of my Power?—Do I acknowledge myself accountable to him for all my Thoughts, Words, and Actions; my Repentance, or Obstinacy; my Belief, or Disbelief; my Obedience, or Disobedience?

2. Do I hold myself obliged to worship God both *in public* and *in private*?—Do I take a *Delight* in my Duty, and perform it *daily*, as often as I have Opportunity?—Do I *regularly* comply with his holy Ordinances; particularly that of receiving the blessed Sacrament?—Do I gratefully acknowledge the great Works of my *Creation, Preservation, Redemption, and Sanctification*?—Do I make the Will of God the *Rule* of my Actions;

* This longer Form of Self-Examination should be frequently and well considered, especially every *Sunday*; and the Abridgement is intended to be learned by Heart, as it may be serviceable to Patients when they *cannot* make Use of this Book, or to others, when they have no Leisure to enter into a longer and more particular Examination.

and

and do I contentedly submit to *that* under all Circumstances of Life?

3. Am I zealous for God's Honour; and do I shew a due Reverence to his holy Name?—Am I guilty of no Profaneness, Cursing, or Swearing, nor any Way encourage it in others; but, on the contrary, discountenance it as much as in my Power?—Do I prefer Things *temporal* to Things *eternal*, and seek by whatsoever I do, to advance the Glory of God?—Have I no Anxiety, or Murmurings, with Regard to the Things of this Life, and do I rest contented in that State wherein it has pleased God to place me?—Do I not presume too much on God's Mercy through Christ (so as to go on in wilful Sins) nor upon any Occasion distrust his *Providence*, or fatherly Care of me?

II. Duties towards my Neighbour.

ABRIDGEMENT.

1. Have I not provoked my Neighbour by any proud, surly, contemptuous, and ill-natured Speeches, or Actions?—Have not I injured him by slandering, lying, deceiving, or defrauding him upon any Occasion?—Have I endeavoured to take away his good Name, or lessen his Character and Reputation in the World?—Should I rejoice at any Evil which might befall him?—Do I *secretly* wish his Death, or any Harm or Loss to happen to him?

2. Have I endeavoured to tempt, or draw him into Sin, by any *indecent*, or *evil Example* which I have shewn?—Do I truly or sincerely wish for his Welfare both spiritual and temporal, and do what I can to promote it?—Do I give him proper Admonitions, and *friendly Advice* whensoever I see him stand in need of them, or judge that they might be useful; or do I receive *such* kindly from him?—Do I make Amends for any Injuries

juries I have done him designedly, or by Accident; and have I *true* Compassion and Concern for him when under any Affliction or Want; and do I endeavour to help and relieve him to the utmost of my Power?

3. Do I heartily forgive all Injuries, which he ever did *me*; and do I sincerely desire and endeavour to live at Peace and Friendship with *him*?—If he continues in Enmity * with me, do I pray to God for him, and find in myself a sincere Disposition to return Good for Evil?

III. Duties towards myself.

ABRIDGEMENT.

1. Am I, in my Conversation, vain glorious, subject to Passion, and easily provoked; or do I preserve a Decency, Modesty, and Humility, with-

1. Do I strive to subdue, and pray earnestly against all irregular Desires, and evil Affections; endeavouring to

* One of the most illustrious, but, at the same Time, one of the *most difficult* of the Christian Duties, is “To love our Enemies; and to pray for the Welfare and Amendment of them who despitefully use and persecute us.”—As therefore Love and Charity towards all such, is so repeatedly and strongly enjoined us by our Lord, we are under an *indispensible* Obligation to comply with it; and if we duly observe this Precept, we shall soon find the beneficial Effects of it.—But let none imagine that this Injunction is meant to produce Insensibility. Our Creator has endued the human Mind with a Sense of *Resentment*, as the necessary Means of Self-Preservation. This limits the *Use* of Anger;—any farther Extension is the *Abuse* of it.—“Be ye angry and sin not.” *Violent Wrath*, with its usual Attendant *Malice*, is a most dangerous spiritual Malady; the peculiar Remedy for which, is fervent Prayer; and happily in the Power of every one. This is equally salutary with regard to him who gives, and him who receives, a Provocation. The Injurer of his Neighbour, and the Self-Avenger, should alike be considered as spiritually diseased; and both are, consequently, Objects of *Compassion*, rather than of *Hatred*.—Prayer for our Enemy is the Means to obtain the Grace of God for his Conversion; and, at the same Time, to preserve our own Breast serene, and out of Danger from any Infection from our Intercourse with him. It is not only a necessary Act of Obedience to our blessed Saviour’s express Command, but it is the strongest Proof that “we are not overcome of Evil, but overcome Evil with Good.”

out

out over-valuing myself, or despising others upon any Occasion?

2. Am I diligent in my Business, or Calling; and do I employ my spare Time innocently, and, to the best of my Power, usefully to myself and others?—Am I contented with my Condition, free from covetous Desires, or envious Repinings at the Prosperity of others?—Do I not indulge myself in any blameable Excess; but am I careful to keep myself temperate and chaste, not only in *Act*, but in *Word*, and even in *Thought*?—Do I not indulge myself in *unnecessary* Sleep, and in *needless* † Amusements, Recreations, or Diversions of

lead a sober, righteous, and godly Life; and doing all the Good I can?

—2. Am I more intent upon securing my eternal Happiness, than upon any of the Pursuits, or Advantages of this World? And 3. Am I now in that State I would chuse to be found at the Approach of Death*?

* A Method even shorter than *this*, may be used whensoever any one is much pressed in point of Time; namely, by dividing the Day into four Parts, the Morning,—the Forenoon,—the Afternoon,—and the Evening.—Considering briefly, but very attentively, what the Behaviour has been in each of them.—This I would call a MENTAL SELF-EXAMINATION; and a Person will be able, with great Expedition, to recollect his Failings, under the same general Heads of Duty to God, Neighbour, and Self.—But no Man should content himself with this *short mental* Examination, when there is Leisure and Opportunity for doing it more at large.

† As Persons in *higher* Ranks of Life than those for whom these DIRECTIONS were *immediately* intended, may probably look into it, I think it not improper, for their Sakes, to add, that I am very sensible, not only of the *Innocence*, but *Expediency* of AMUSEMENTS, when well chosen and moderate, when used not merely “to pass TIME away,” but to unbend the Mind, or give Ease and Health to the Body; and thus make us more fit for *profitable* Employments:—Therefore I would, by no Means, have this Question so understood as condemning Amusements *in general*, or insinuating, that CHRISTIANITY and CHEERFULNESS were inconsistent with each other.—My Design is only to guard against *excessive* Indulgencies of this Kind;—against turning them into the *main Business* of Life, instead of admitting them by Way of *Recreation*.—And since it is not uncommon, even for *serious* People,

of any Kind?—Am I not subject to Pride, Ostentation, or Extravagance in my Expences or Apparel?

3. Am I more concerned about, or intent upon the Care of my Body, Estate, or other Affairs of this World, than about the Interests of my Soul and the Security of my eternal Salvation?—What Ground have I lately got of my constitutional Sins?—How have I this Day behaved under any *sudden* Vexation, or Temptation to those Sins which most easily beset me?—Have I well considered that the *World of Spirits* must soon open upon me, perhaps this very Night?—Do I sincerely desire and labour to fit and prepare myself for Death, by repenting of, and forsaking my Sins, and by using all those Means the holy Scriptures teach me, to obtain Pardon of my Sins, and to secure the Favour of my great Redeemer?—Do I startle at the Thoughts of a *Separation* of Soul and Body; or can I compose myself in a resigned * Disposition, either to sleep or die?

How

to squander away too many of their *inestimable* Moments in very Vanity, this Caution cannot be deemed *needless*.—May none of my Readers forget that TIME is a Talent, for which we must give Account! That our great Master has expressly commanded us by his Apostle, “to REDEEM IT:” That it is the Ground-work of *all* religious Improvement, and religious Service:—That to trifle it away, hurts the *Power* of Christianity in our Hearts; as a Worm, at the Root of a Plant, obstructs its Growth, imperceptibly indeed, but effectually, perhaps destructively.

* This is the Temper, which the Believers of old *actually* enjoyed, (See 2 Cor. v. 1, 2.) and which we should *pray* to obtain.—Remembring that DEATH hath no Power to *hurt* a Soul that is *united* by FAITH (see John xvii. 21.) to the great Redeemer, who is supreme Lord of the unseen World; or (as the Scripture expresses it) “*has the Keys of HELL and of DEATH.*” Rev. i. 18.—I cannot easily express *this* Temper, which I would be so glad to cultivate and promote, better than in the Words of Cowley.

“Be satisfy’d and pleas’d with what Thou art;

“Act cheerfully and well th’ allotted Part.

“Improve the present Hour: Be thankful for the Past;

“And neither fear, nor wish th’ Approaches of the Last.”

What a cheerful and resigned Spirit is here!—The Attainment of which will be the greatest Happiness to ourselves; is one of the chief

How have I discharged, or wherein have I neglected, the Duties required of me, either as a Parent or Child, a Brother or Sister, a Husband or Wife, a Servant or Master?

DIRECTION VII.

REMEMBER * TO KEEP HOLY THE SABBATH DAY; AND BE CAREFUL CONSTANTLY TO JOIN IN THE PUBLIC WORSHIP OF GOD UPON IT; SUCH AS PRAYER, HEARING THE WORD READ AND PREACHED, AND RECEIVING THE HOLY SACRAMENT.

WITH what Temper of Mind you ought to perform all religious Worship, has been sufficiently expressed already, both *here* † and in the *Friendly Advice* ‡ to a Patient; and as in public Worship, you are to diligently attend to, and devoutly accompany your Minister, I need say no more about it; I shall only give you some Forms for your own private Use at the Communion, at which Time you will have a proper Opportunity for using them, without interfering § with the Service, if you have this Book by you, and other Helps are not at Hand.

Immediately *before* receiving the Sacrament.

Vouchsafe, O LORD, to admit me a Sharer in the heavenly Entertainments of thy Children; and may I truly partake of the Bread and Water of Life, of which whosoever eats and drinks lives for ever.

Act of Love. Thus GOD so loved the World, that he gave his only begotten SON; Oh! that I

chief *Ends* of the Christian Religion; the most *amiable*, and, consequently, the most *effectual* Method of recommending it to others.

The Archangel MICHAEL, is represented by *Milton*, as giving the same Kind of Advice to our Progenitor ADAM, alarmed at the painful Passages to Death.

“Nor love thy Life, nor hate; but what thou liv'st,

“Live well; how long, or short permit to Heaven:

“And patiently attend thy Dissolution.”

* God has enjoined us to take *particular* Notice of this Commandment, by putting the Word REMEMBER before it, since, on the due Observation of *This*, our Disposition and Ability to observe all the other must, in a good Measure, depend.

† See DIRECTION II. ‡ See Pages 20, and 21. § See Page 35.

may love him who has thus first loved me!—JESUS so loved his own, that he died to redeem them: Oh! that I may love him who has thus first redeemed me: And may I love all his faithful Servants for his Sake, and thereby shew myself that I am one of the Children of GOD, and a Disciple of CHRIST.

Act of Thankfulness. I thank thee, O LORD, and bless thy holy Name, that, after all my Offences against thee, thou art yet pleased to grant me another Opportunity of Communion with thee, and to give me a fresh Assurance of my Pardon, by the precious Blood of thy dear SON.

Of Repentance. I acknowledge myself to be horribly polluted; but thy precious Blood, O blessed JESUS, can cleanse me from all my Sins and Defilement; for which I am unfeignedly penitent. Deal graciously with me, I beseech thee, and forgive, heal, and help me. Make me fit to receive these thy Creatures of Bread and Wine, in Remembrance of thee, to my Profit and Comfort, and my Soul shall bless thy Name for ever.

Of Faith. LORD, I believe, help my Unbelief!—I cast myself alone upon thee for Salvation: I rely alone upon thy all-sufficient Righteousness for the Atonement of my Sins. Thou hast redeemed me that I might be holy, O let me experience the Power of thy Death for Sin, and work in me a Death unto Sin.

Thanksgivings and holy Resolutions *after* receiving.

Glory be to thee, O LORD, who hast made such gracious Provisions for our Souls; who hast sent thy SON to die for our Sins, and to save us when we had utterly undone ourselves. Glory be to thee, O CHRIST, who hast loved us, and washed us from our Sins in thy own Blood. O that I may walk like one that has been at the Table of the LORD; and not after I have tasted of the Pleasures of thy House, and not after eating this Bread, lift up my Heel against thee. O that I may grow in Knowledge and in Grace, that my Heart may be weaned from Sin and the World, and that I may make it my Meat and Drink to do the Will of my Father which is in Heaven. Amen.

DIRECTION VIII.

NEVER THINK YOU HAVE MADE A SUFFICIENT PROGRESS IN RELIGION, BUT LABOUR WITH ALL YOUR MIGHT TO ATTAIN THE HIGHEST DEGREES* OF HOLINESS; YET DEPEND FOR SUCCESS ALTOGETHER ON THE ASSISTANCE OF GOD'S HOLY SPIRIT, WHO HAS PROMISED IT TO ALL SUCH AS ASK FOR IT.

TO make men *holy* is the *principal* Design † of Christianity, “the one Thing needful,” not only to save Them from the Punishment of Sin in Hell, but from the Dominion of it, even while here on Earth, 1 *John* iii. 8. Let THIS therefore be *your principal* Care, being fully sensible, at the same Time, that the complete Obedience and Sacrifice, made for us by that divine Person, “*who although he was found in Fashion as a Man, yet thought it not Robbery to be equal with God, because in him dwelleth the Fulness of God bodily,*” is our only Hope that

* That you may make the better Progress in Religion, I would, above all Things, if you have Leisure and Capacity, recommend to you the keeping a DIARY, or daily Account how you employ your Time. This will be of great Use, both with regard to your spiritual and temporal Concerns.

But if you cannot keep a DIARY in so full a Manner as you could wish, yet you may now and then commit to writing, a few Observations on the State of your Mind, and your Progress or Decline in Religion, which the oftener they are repeated, the more Advantage you will reap from them.

† See a beautiful and correct Edition (being the fourth) of the good Bishop *Fowler's* Design of Christianity, lately printed in Duodecimo, and sold (Price Three Shillings) by Mr. *John Rivington* in *St. Paul's Church-Yard*. The Bishop, in this well known Treatise, has given, as he himself expresses it, “a plain Demonstration, that the inducing Men with *inward, real* Righteousness (or true Holiness) was the *ultimate* End of our Saviour's coming into the World, and is the great † Intention of his blessed Gospel.” — “What I write (says he in his Preface) is intended to strike at the grand CAUSE of those religious Controversies with which we are continually disturbed, and the pernicious Effects of them, as they are to be imputed to nothing so much, as to the IGNORANCE of, or NON ATTENDANCE to, the *Design* of Christianity.”

† See *Titus* ii. 14; and 1 *John* iii. 5.

any Obedience of ours can meet with Acceptance.—He alone can render us amiable in the Sight of God, because in him alone God is well pleased.—By his Blood we have a Way opened unto us into the Holy of Holies.—Hence he is said to save to the uttermost all that come unto God by him, seeing he ever liveth to make Intercession for us.

Remember always that CHRIST must be your King to govern, as well as your Prophet to teach, and Priest to intercede for you.—Hereby shall all Men know you are his Disciple, if you obey all his Precepts, and copy his Example.—His Commandments are exceeding broad, and therefore you cannot expect me to come to Particulars; but I have here subjoined some Instances of the Life of Christ, transcribed from Mr. *Burkitt's* Exposition on the New Testament, at the Close of his Remarks on St. *John's* Gospel; where all, who have the Book itself in their Possession, may find proper Comments on each of the following Heads.

I. His early Piety. See *Luke* ii. 46, 47.

II. His Obedience to his earthly Parents. See *Luke* ii. 15.

III. His unwearied Diligence in doing Good. See *Acts* x. 38.

IV. His Humility and Lowliness of Mind. See *Matt.* xi. 29.

V. The Unblameableness and Inoffensiveness of his Life and Actions. See *Matt.* xix. 27.

VI. His eminent Self-Denial. See *Philip.* ii. 7, 8.

VII. His Contentment in a low and mean Condition in this World. See *Luke* ix. 58. *Philip.* iv. 11.

VIII. His frequent Performance of the Duty of private Prayer. See *Luke* vi. 12. *Mark* i. 35.

IX. His affectionate Performance of the Duty of Praise and Thanksgiving. See *Matt.* xi. 25. *John* xi. 41.

X. His Compassion towards those who were miserable and in Distress. See *Matt.* xx. 34.

XI. His spiritual, entertaining, and useful Discourse. See *Luke* xiv. 7.—xxiv. 13.

XII. His

XII. His free, familiar, sociable Behaviour. See *Matt. xi. 19. Luke v. 29.*

XIII. His Patience under Sufferings and Reproaches. See *1 Pet. ii. 21, 22.*

XIV. His Readiness to forgive Injuries. See *Luke xxiii. 34.*

XV. His laying to Heart the Sins, as well as Sufferings, of others. See *Mark iii. 5.*

XVI. His Zeal for the public Worship of God. See *John ii. 17.*

XVII. His glorifying his Father in all he did. See *John xvii. 4.*

XVIII. His Impartiality in reproving Sin. See *Matt. xxiii. 23.*

XIX. His universal Obedience to his Father's Will, and cheerful Submission to his Father's Pleasure. See *Matt. xxvi. 39.*

XX. His Love and Practice of universal Holiness both in Heart and Life. See *Luke iv. 34.*

One Thing however it is very necessary to observe; namely, *not so to imitate Christ for our PATTERN, as to disown him for our HIGH-PRIEST and INTERCESSOR.* The glorious *Example* of the forementioned, and all other Christian Graces, given us by Christ, as well through the whole Course of his Life, as by his Sufferings and Death, was *one* End of his coming into the World, but not the *principal* End. Remember, that the *principal* End was by the *Sacrifice* * of himself to redeem us from the Dominion of Sin, the Power of the Grave, and the Pains of Hell, saving us from the Wrath to come;—and by a full and proper Satisfaction to the *Justice* † of God, to expiate Sin,

* See the following Texts, *Rom. v. 6.—1 Tim. ii. 6.—1 Pet. ii. 24.—Ephes. v. 2.—Revel. i. 5.* See likewise the Collect for the second Sunday after Easter, and frequently make use of it.

† “ It was to reconcile, says a celebrated Writer, the divine
“ *Justice and Mercy* †, that the great Emanuel descended upon
“ Earth,—and shewed by his Sufferings (in our Stead) the infinite
“ Aversion of the Most High to the Violation of Order.—He could
“ not pardon the Criminal, without publicly testifying his Abhor-

† See Psalm lxxxv. 10.

Sin, as well as by the Redundancy of his Merit, to purchase an eternal Inheritance for us.—So far Mr. *Burkitt*.

These *eight* SPIRITUAL DIRECTIONS I would advise you, above all Things, *to get by Heart*, and reflect daily upon what has been further advanced to explain and inforce them. THESE may seem as Burthens or Penances to those whose Hearts are averse to Religion; but if you once attain a Relish for it, they will become, in a Manner, natural to you. Indeed you will scarcely, without Pain to yourself, omit doing what they enjoin, so much Delight will you find in their Observance, and so strongly will your Conscience reproach you on the Neglect of them; for you will *then* clearly see that I have recommended no more to you, than what your Necessities, your Duty and Gratitude require.—My Design is purely to habituate your Mind to Religion and Goodness; to introduce, urge, and cultivate that Repentance, Faith, and Obedience, which the Gospel of Jesus Christ has declared necessary to Salvation.—If therefore you walk according to THESE DIRECTIONS, you will live in constant Communion with God—and Communion with God here (and that alone) can fit you for the Fruition of God hereafter; for without such Gospel Holiness, improved as God gives Time and Opportunity, “*No Man shall see the Lord*,” but expect to be banished from his Presence, and lie under his Wrath to all Eternity.

And here let me, once for all, give you two most important CAUTIONS, which I must intreat you to bear in Mind, not only whensoever you make Use of this little Treatise, but during the whole Course of your Life, in order to prevent your running into either of those

“*rence of the Crime; all the heavenly Spirits adore the Depth of*
 “*this Mystery; Mortals can see nothing but the Shell and Out-*
 “*side;—the Sufferings of a Man of Sorrow acquainted with Grief,*
 “*by whose Wounds they shall be healed* †.—The Pretenders to Wis-
 “*dom in all Nations, who judge only by Appearance, will blas-*
 “*pheme against what they understand not:—Nay, the most just*
 “*among Men can, in this Life, see only as in a Mist, the Beauty,*
 “*Extent, and Necessity of this great Sacrifice.*”

† *Isaiah liii. 3, 5.*

opposite

opposite Extremes equally dangerous and subversive of true Christianity, which alas! naturally flow “*from a Zeal without Knowledge* ;”—and as the Want of Attention to these has greatly distracted some, and misled other pious and sincere Christians.

The *first Caution* is, that you by no Means admit a Thought tending to the Opinion, *that Faith in Christ, and the Atonement made by him (on which alone our Hopes of Salvation are fixed) may be ever so understood, as if you were thereby freed from the Necessity of Obedience to God's Commands.* The second is, *that you may always retain an equal Abhorrence of the false Supposition, that any Obedience, on your Part, can be sufficient to Salvation, or in any Degree meritorious.*

As to the *first*, I must observe, that such a Supposition would indeed totally destroy the Fundamentals of Religion ; make practical Godliness of no Signification, and open a Door to all Manner of Licentiousness.—That there is not, or cannot, be *Merit* in Man, will sufficiently appear in my *second CAUTION*, when that Point comes under Consideration.—Still let us not deceive ourselves : God has lent us Talents *, and will call us to an Account for the use and Improvement of them.—Real and vital Holiness is inseparably connected with a living Faith. It is an *essential* and very *distinguished* Part of the Salvation procured by Jesus Christ, who died not only to purchase our Pardon by his Blood, but also, by his Holy Spirit to restore our fallen Nature to that Image and Resemblance of the divine Nature, wherein consists the Happiness of the Angels in Heaven, and by which alone we can be *fit* to enjoy it with them.

The *other CAUTION* relates to the Pretence of *Merit* in your Works, with Regard to which Head, let it be always remembered, that our holy Religion sets before you the Sacrifice and Atonement of Christ, as the *only Means* whereby your Guilt may be taken away, and your imperfect Obedience accepted. The most absurd and arrogant Supposition of *Merit in Man*, or in the *Works of Man* (when standing before his sovereign Judge,

* See Matth. xxv. 15.

in whose Sight the Angels themselves are not pure) one would think could never enter into a Mind endued with human Reason, and conscious of human Infirmities.—It appears so shocking to my Apprehension, that I charitably hope and believe not one in five Hundred of those, who are supposed to hold this Tenet of SELF-SUFFICIENCY, really do so.—Perhaps it will be difficult to find *any* Person who will dare to avow it, without such Qualification or Restriction as may serve, upon Occasion, to explain it away; which, by the bye, is no uncommon Artifice in Disputes upon such Subjects.—That Church, whereof I am a Member, leaves no Room in her public Offices, for a Supposition of any such Tenet. Every Prayer in our Liturgy (or Book of common Prayer) is presented to God in the Name of Jesus Christ, pursuant to the Declarations of Scripture, “*No Man cometh to the Father, but by me**—*Whatsoever ye shall ask the Father in my Name, he will give it you*†.”—Shall we then presume to take Delight in our own Worth, when we are not judged worthy‡ so much as even to ask Pardon for our Sins, without the Mediation and Intercession of the Son of God?—A Consideration methinks which should at once comfort the weak-hearted, but humble the haughty and self-sufficient; for let your Prayers be ever so proper in the Form and Expression; or let your Heart accompany them with a Devotion ever so intense, still be very careful to avoid the dangerous Error of imagining that *any Merit* arises from the most perfect Performance of them, that you can possibly conceive.

* See John xiv. 6.

† See John xvi. 23.

‡ See this Collect for the twelfth Sunday after Trinity; which may be used at any Time when you implore God for the Forgiveness of your Sins.

ALMIGHTY and everlasting God, who art always more ready to hear than I to pray, and art wont to give more than either I desire or deserve; pour down upon me the Abundance of thy Mercy, forgiving me those Things whereof my Conscience is afraid, and giving me those good Things which I am not worthy to ask, but through the Merits and Mediation of Jesus Christ thy Son our Lord. Amen.

They

They become acceptable to God through Christ *alone*; and are the *Means* indeed to *make you Good*, but the *Goodness itself* is not in *them*; no more than a Favour amongst Men can be said to be *deserved*, because *asked* with Humility, Propriety, and Elegance.—If therefore you was to trust merely in *them*, it would be making IDOLS of your PRAYERS; it would be putting *them* in the Place of Christ's *Atonement*, which is quite contrary to praying, as an unworthy Sinner, in the Name of Christ. These two Cautions being sufficiently explained, and both Extremes being of such dangerous Consequence, it is hoped a due Attention will be paid to Them.

As pure Streams can never flow from a corrupted Fountain, let it be your constant Care to guard against any Pollutions of the Heart, or Affections; for in THIS consists the great Duty of *Heavenly-Mindedness* †, which I would now *most earnestly exhort* you to labour that you may attain.—Can you believe that “*God is of purer Eyes than to behold the least Iniquity,*” and yet expect to be received into his Presence in your Sins and Pollutions? Is it possible for you to imagine, that *no* spiritual Preparation is required for an eternal Residence with him, his Angels, and “*the Spirits of just Men made perfect?*”—To what Purpose can you suppose, that the Pattern, and *Perfection of our Father which is in Heaven*, is proposed to your Imitation? Or why are you exhorted “*to be holy, as he which hath called us is holy, in all Manner of Conversation,*” if no Qualifications were necessary for you to become “*meet Partakers of the Inheritance of the Saints in Light?*”—How can there be Harmony and Delight *, where the Affections, Desires,

† Rom. viii. 6.

* Alas! what Delight would it be to a *Swine* to be wrapt in fine Linnen, and laid in Odours? His Senses are not gratified by any such Delicacies, nor would he feel any Thing besides the Torment of being withheld from the Mire.—Those *Eyes* which have continually beheld *Vanity*, would be dazzled, not delighted with the *beatific Vision*; neither could that *Tongue*, which has accustomed itself only to *Oaths*, find Harmony in an Hallelujah. It is the *peculiar Privilege* of “*the pure in Heart to see God.*” Matt. v. 8.

☞ This

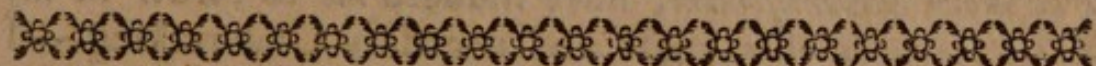
Desires, and Inclinations, are totally and diametrically opposite?—And, without Harmony and Delight, where can the wicked and abominable find their Seat of Bliss?—Could it be imagined that such vicious Wretches would have any Relish for the Conversation of the blessed above?—Or would any of the heavenly Spirits endure the Conversation of those who are equally Strangers to all Goodness, and all good Men? The Sons of God *can have no Union* with the Children of the Devil, accustomed to the Works of their Father, and influenced by his diabolical Spirit. No! Heaven must cease to be Heaven, were such its Inhabitants.—These are self-evident Truths; consequently, want no Proof or Illustration.

Consider in what Manner you become capable of enjoying the good Things of this Life. The wise and royal Preacher *Solomon* tells you, and Experience teaches you, that “*the Light is sweet, and a pleasant Thing it is to behold the Sun.*” Yet for this Pleasure you are wholly indebted to that astonishing Piece of heavenly Workmanship, the EYE, and the several Organs peculiarly fitted to receive the Light. Let *the EYE* be *dis-tempered*, and all Objects, which *in themselves* remain the same, with Regard to *you*, lose their Beauty and Lustre. Let *the EYE* be totally lost, then the Sense, which depends upon it, is lost also, and “*the whole Body is full of Darkness.*”—The most exquisitely delicate *Food* affords no Relish to a *vitiating Palate*, nor can it sit easy on the *palled Stomach*.—The most enchanting Musick cannot charm either “*the deaf Adder, who stoppeth her Ears,*” or that unhappy Man who has no longer the Use of them.

☞ This is extracted from an excellent Book, well deserving the most serious Consideration, and Recommendation of every true Friend to Religion; written by the Author of the *Whole Duty of Man*; and intitled, *The CAUSES of the DECAY of Christian Piety; or an impartial SURVEY of the Ruins of the Christian Religion, undermined by unchristian Practice.*

So it is with the *Soul* un sanctified—All Traces, of the divine Image are defaced, by a Course of Sin.—Such a one sees no Comeliness in the Saviour. He has neither the *Inclination* to desire, the *Means* to obtain, or a *Capacity* to enjoy any of those Blessings (beautiful and heavenly as they are) which God has prepared for those who love Him.

If therefore you are such a Wretch, and continue such, you will be fit only for the Society of those wicked and apostate Spirits, to whose Temptations you have yielded, under whose rebellious Banners you have enlisted, whose Qualities you have imitated, and whose Companion you will be in those Regions of Despair and Woe, “*Where the Worm dies not, and the Fire is not quenched.*”—Oh! consider *this*, ye who forget God, and treasure up Wrath unto the Day of Wrath.—As for you, ye blessed Children of your heavenly Father, who love our Lord Jesus Christ in Sincerity, and earnestly pray to be made more and more like him, proceed with Courage; and make *daily* Advances in the blessed Path, which ye have wisely chosen: “*Be ye stedfast, unmoveable, always abounding in the Work of the Lord, forasmuch as ye know that your Labour is not in vain in the Lord.*”



HAVING now finished, to the best of my Capacity, the FRIENDLY ADVICE to a Patient, and these SPIRITUAL DIRECTIONS for the UNINSTRUCTED, I must *here* bespeak the Candour of every one (especially of the *learned* Reader, if any such should condescend to examine Things *minutely*) to excuse the *Imperfections* and *Defects* which he may meet with in either of these two little Treatises.—I am far from the Arrogance of supposing, that *such* will not frequently occur to his Observation; but I would hope that whatsoever is deficient, or less intelligible than might be wished, will be supplied, explained, or enforced by the kind Offices of *benevolent Clergymen*, and *other* serious Christians, who may visit the afflicted in our Infirmaryes, or elsewhere; and I shall *only* beg Leave to remind my

Readers in general, of a very obvious, but yet a very important Remark;—*viz.* That to attempt, at least, to dissipate that Cloud of Ignorance, which has overspread the *Generality* of our Fellow-Creatures; and to let in the Light of the GOSPEL upon their *benighted Minds*; to contribute, as far as in us lies, to suppress Vice; and to promote practical Religion in our *Neighbourhood*; is the *common* Concern, and not confined to a *peculiar Order* of Men.

It is in the Power of *every private* Christian to suggest *religious Hints* to his Relations, Friends, and others:—Such Hints, *judiciously* timed, may, through the Grace of God, awaken the *Careless*; reclaim the *Vicious*; and set forward an *universal Reformation*:—A Work *this* of the *utmost* Importance, both to the flourishing of our *civil* Constitution, and to the Maintenance of the *Protestant* Cause;—and, in short, to the whole of our *present* and *eternal* Welfare:—A Work, which we cannot *reasonably* hope to see accomplished, without the Concurrence of *many* Hands; and (which as in the Case of a *spreading* Conflagration, or a *prevailing* Rebellion) calls aloud for Help from every Quarter.

These Considerations, and the Motives alledged in the *Prefatory Advertisement*, have induced *me* to throw in my *Mite* towards this great and necessary Undertaking.—I have endeavoured to obviate all *just* Censures; but there is a Disposition which *may*, which doubtless *will*, incline some to make the Design itself, and the Execution of it by a *Physician* equally the Subjects of Ridicule.—I am far from desiring to contend with such: Let them enjoy, to the full, any Triumph, *real* or *imaginary*, over the Person of the Writer: The Cause of Christianity, in which he has engaged, will be ever superior to *their* utmost Efforts; and *his*, howsoever weak they may appear, will be abundantly repaid by that Satisfaction which arises from the Convictions of Truth, a Fidelity to Christ, and the Consciousness of Sincerity.—May others, whose Influence is more extensive, exert themselves with superior Advantage; may *their* Endeavours be attended with *more* abundant Success; may *They* be enabled to remove
the

the CAUSES * of that Corruption and Remissness which hinder the good Effects of Instructions and Exhortations; —and may all, rich and poor, high and low, join to help forward this momentous Design; duly reflecting, that none of us can *long* have *any* Opportunity of glorifying God in our Lives and Conversation; and that therefore it is highly incumbent on us to do Good, while we have it in our Power, since “*the Night cometh, when no Man can work.*”

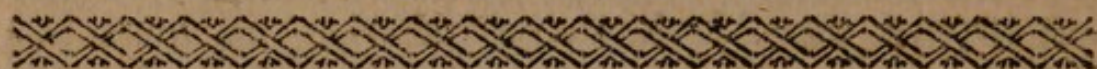
UPON THE WHOLE, let us always be mindful of these very important Truths; namely, That Modes and Forms, Habits and Ceremonies, can never be *Essentials* of Religion; but that Peace and Humility, Meekness and Charity *are so*:—That Guilt is the certain Spring † of Anxiety; and that to be *Good* is to be happy; that Increase of Goodness is Increase of Happiness; and that Angels are happier than Mankind, because they are better;—that the whole System of Christianity (which is the fulfilling the Law and the Prophets) tends to produce the utmost Perfection of Goodness, attainable by Mortals in this Life, in order to the Acquisition of eternal Life, and eternal Happiness hereafter.—Were *these Truths* implanted deeply in all our Hearts, we should soon find such a Reformation, as every good Man would wish, though per-

* Bishop Burnet was so attentive to *these*, that he directed his Chaplain Mr. Mutel, to translate a most valuable Book (which had passed many Editions in the *French* Original, and been translated into various Languages) intitled, *A Treatise concerning the Causes of the Corruption of Christians, and the Remedies thereof*.—It is much to be wished, that these *Causes* were more enquired into; and that we were more solicitous to *remove* them; for though Matters of Religion are sufficiently explained in Books and Pulpits, yet this does not heal the general Disorders, as the main *Causes* of the *Corruption* and Remissness still subsist. — *It is great Pity that this Book is not reprinted in a neat Duodecimo, and properly recommended.*

† Guilt is the Source of Sorrow; 'Tis the Fiend,
Th' *avenging* Fiend, that follows us behind
With Whips and Stings; The *Blest* know none of *This*,
But rest in everlasting Peace of Mind.

ROWE.

haps none can hope for.—It is our Duty, however, to pray for it daily, and to promote it to the utmost of our Power—and I am therefore unwilling to suppose that any of my Readers will refuse to unite fervently *their* Petitions with *mine*, that the glorious God, who is the Creator and Lover of Mankind, would afford us his all-powerful Grace, that we may respect *these Truths* as they deserve, and use the *Means* for the Attainment of that *great End*, which his infinite Goodness has proposed: And may we, at all Times, and in all Places, be ever *careful* to do *our Part* towards it, and to remember, “*that for this Purpose was the Son of God manifested, that he might destroy the Works of the Devil; and purify to himself a People zealous of good Works.*”



P O S T S C R I P T.

TWO *Remarks* which I was told had been made upon the *former* Editions, induced me to add to the *Eighth* what follows; which may stand perhaps more aptly in the Manner *here* introduced by Way of POSTSCRIPT, than it did *there* in the PREFACE.—The Justice of those Remarks I very readily acknowledge, and am persuaded they will not be looked upon, by any Person of Candour (especially after I have explained myself) as a Reproach either to the Work, or to the Author.

ONE is the small, or rather *no Stress* laid upon many controversial and speculative Points, which I apprehend to be included in the Number of those Questions, which the Apostle has warned us to avoid, *because they engender Strife*.—Such of them as relate to the Counsels, Decrees, or supernatural Operations of the Almighty, which HE has not thought fit to reveal, or explain in his written Word, I look upon as the Offspring of a vain and fruitless Curiosity (if
not

not suggested by the Tempter and Enemy of Mankind) and all peremptory Decisions of them as a Compound of human Weakness and Arrogance.—However important such Points may seem to *some*, I am fully satisfied, they are of very little Consequence, towards the GREAT END of our blessed Saviour's Coming; *viz.* THE SALVATION OF MANKIND.—This Persuasion of Mind is *to me* a Preservative against *all religious Doubts*; the great Comfort of which, and the Hope that others may reap the same invaluable Benefit, make it necessary for me to be more explicit on this Subject.

The OTHER is in a great Measure the Consequence of the *former*, that is to say, very favourable Thoughts, and Expressions towards those pious and sincere Christians, who differ in their Sentiments concerning the ceremonial Part of Religion, or any other Matters not expressly commanded, or clearly revealed in Scripture. This, if not the very Essence of Christian Charity, ought, I am sure, to be inseparably connected with it. However, so far as the *two* Points above-mentioned may be distinguished from each other, or afford Matter of Objection to this little Tract, I would beg leave to offer a few Words upon *each* Head.

First, As to *controverted* Matters, I freely own that my daily Use of the Scriptures, and my steady Attention to them, has greatly abated my Regard to Points not clearly revealed *there*, or manifestly deduced *from thence*; since many Opinions fiercely contended for on one Side, and opposed with the greatest Earnestness and Zeal on the other, seem to *me* (after what has, I hope, been a careful and impartial Examination) rather different in *Appearance*, than in *Substance*, and upon the whole to be, as I have already observed, of very little Signification, or Use in our Way to Heaven. For these Reasons I have studiously avoided whatever might lead to any of those *Controversies*, which have so unhappily divided Christians of different Denominations. The Church of Christ would more illustriously display the Spirit, and conform to the Rules of its blessed Founder, were *these* less studied, or regarded.—I have too often seen the Understanding

so darkened by Prejudice in Favour of precarious Systems, that the clearest, the most important and invariable Truths of holy Writ have been made to depend on such particular and doubtful Interpretations, as might best conduce to the Support of those Notions.—A melancholy Proof that the Champions of Controversy labour not so much to form their Plan from Scripture, as to wrest Scripture for the Support of their Plan.

Our divine Master himself has given us an infallible Rule for the Direction of our Judgment, in declaring, that “*the Tree is known by its Fruits;*” and he has taught us by his Apostle, that “*Faith worketh by Love.*”—A due Attention to *this* might certainly prevent a great Number of presumptuous Inquiries, and unnecessary, if not unmeaning, Distinctions. *Faith* may (alas! it will) afford Matter of Controversy: *Hope* will be differently founded; but *Charity* (declared the greatest and most important of the *three*) can admit of no Debate or Doubt; yet whilst Men enter into curious Researches *after*, and endless Disputes *about*, the *two former*, how often do they disregard, and entirely lose Sight of *the last*!—Thus perplexing their Minds, and souring their Tempers “*with vain Janglings,*” to the manifest Detriment of that *vital Holiness*, on which our Peace depends; which it is the *grand End* of the Gospel to promote; and which is the *only Proof* that Men actually *are* what they would *be* thought.

*Ye different Sects who all declare,
Lo! here is Christ, or Christ is there!
If real Proofs ye mean to give,
Shew me as Christians how ye live.*

It is far from my Design to recommend the particular Tenets of this or that Sett of Men, and I have therefore to the utmost of my Power avoided all *Singularities of Expression*; yet as scarcely any Thing can be advanced, which *some* have not questioned, or made Matter of Dispute, I have referred to such Texts of Scripture, as appear to me evidently to speak the same Sentiments, that I might, as far as possible, be sheltered under their *sacred Authority*.

Authority from that censorious and cavilling Disposition, by which some Men rather seek to distinguish *themselves*, than to serve the common Cause of Religion.

Now should any one imagine that the Disregard I have expressed to the distinguishing Tenets of particular Sects, or Bodies of Men, tends to introduce what are called *Latitudinarian Principles*, and that an Indifference towards any of those implies a Distrust or Contempt of *all*; I would answer, that an Attention to *those Fundamentals*, which the holy Scriptures clearly and necessarily require, and which “*the wayfaring Man may find*,” joined with a due Submission to such Rules as the ecclesiastical or legal Governors of any Society shall prescribe with a View to *Decency and Order only*, will be so far from causing Unsteadiness or Doubt, that it is the strongest Preservative against unsettled Notions in Religion.—Whosoever firmly believes that every Thing necessary to Salvation is so clearly taught in the holy Scriptures, that “*He who runs may read*,” and that whatever remains obscure (See *Ecclus. iii. 21.*) after a diligent and attentive Search, is rather *Matter of Curiosity* than of Use, (deeming as *such*, all disputable Points, wherein Christ and his Apostles have neither made any Decision, nor in express Words, and in the clearest Sense of those Words, required an Assent to those Points) *such a Person*, I say, will follow *St. Paul’s* Advice in avoiding all curious, and unprofitable Questions, and maintain his Peace in the Midst of a wrangling and contentious World.—*This* will be to *Him* the very Ground of Certainty, Satisfaction, and Security: It is indeed building upon a Rock in such a Manner as may defy the Storms of every loud, but impotent Controversy.

Secondly, As to the favourable Thoughts which I sincerely entertain, and openly profess towards those, whose Opinions are different from each other, or from my own, either relating to Ceremonies, or other Matters not expressly commanded, or clearly revealed in Scripture (by which I more particularly mean those Persons who in *England conform* to our ecclesiastical Establishment, and those who *dissent* from it) I will only, in few Words, say, that

that as such a candid Disposition in this State of *Imperfection*, appears to me a necessary and distinguishing Characteristick * of Christianity, I hope, I shall *always* retain, and study to cultivate it.

I am known to be a Member of the Church of *England*, and think I have sufficient Reasons for my Adherence to it.—I look not for Perfection in any Thing of mere human Institution: I am not taught by *Her* to expect it in *her own* Institutions or Decisions.—No!—Permit me to mention it to her Honour, that in her Articles “*She acknowledges the holy Scriptures to be the only Rule of Faith;*” “*—does not arrogate to herself Infallibility;—nor pronounce*

* See these *charitable* Tenets recommended and enforced by Bishop Taylor, on THE LIBERTY OF PROPHECYING; (wherein he shews the *Unreasonableness* of prescribing to another Man’s Faith;) and by Dr. Watts in his ORTHODOXY, and CHARITY UNITED.—It is much to be wished that the *first* was abridged, and the *latter* more generally read.—I have likewise the Satisfaction of finding the *same candid* Sentiments inculcated by that eminently good Man, Bishop Fowler, in his Defence of the Principles and Practices of certain *moderate* Divines of the Church of *England* (abusively called Latitudinarians.)—The Bishop concludes this Work with the most earnest Wishes, and fervent Prayers to Heaven, “*That it may please God to guide all our Feet into the Way of Peace; that he would give us teachable Tempers, modest and meek Spirits; and that the Differences in our Sentiments may not have so ill an Influence upon our Minds, as to create UNCHARITABLE Heats, and UNCHRISTIAN Animosities.—That we may place our Religion in DOING, rather than in TALKING and DISPUTING.—That we may hate a selfish, private Spirit, as unworthy of the Benignity, and Generosity of the Christian Religion;—and that we may contend with each other about nothing more, than who shall express in the Midst of our different Persuasions, most Charity and most Candour.*” And in another Part of his Writings, he makes a Reply, worthy of a Christian Bishop, to a warm Antagonist, who had attacked him unjustly and scurrilously. “*I will do nothing like imitating him in Revilings and Defamations; I have not, I thank God, so learned Christ. St. Paul tells us that Charity shall cover a Multitude of Sins; but what shall cover Uncharitableness with all its bitter Fruits? Not Orthodoxy, be it ever so infallible; nor yet Zeal against Heresy, be it ever so flaming.*”

Can there be a *Christian* who would refuse to join with the Bishop, in such Sentiments, Wishes, and Prayers? Or can there be Words, which better express the *very Essence* of Christianity?

“ as hopeless, reprobate, and damned, *those who are not*
 “ *within her Pale.*” On these Principles is founded my
 invariable Attachment to the established Church; which
 whilst I profess in this publick Manner, I scruple not at the
 same Time to declare, that in Good-will, Love, and
 Charity, I account myself, and desire to be esteemed
 the Fellow-Member, and Brother of every real *Chri-*
stian; by which I would be understood to mean the can-
 didly religious and truly good of all Denominations.
 Let us not forget the Reprimand given by St. Paul to
 the Censurer, in these divine Words, “ *For who art thou*
 “ *that judgest another Man’s Servant? One Man esteemeth*
 “ *one Day above another—another esteemeth every Day alike*
 “ *—Let every Man be fully persuaded in his own Mind. He*
 “ *that regardeth the Day, regardeth it to the Lord; and he*
 “ *that regardeth not the Day, to the Lord he doth not regard*
 “ *it. And we shall all stand before the Judgment-Seat of*
 “ *Christ.* Rom. xiv. 4.

But are we obliged to comply with all Tempers or
 Peculiarities contrary to Order, and to our own maturest
 Judgment? I answer—By no means.—I highly honour
 Piety and Virtue, and I most sincerely pity Enthusiasm,
 Error, and Prejudice, wheresoever they appear: Yet
 when I apprehend that THESE concur, as they too often
 do, in the same Person, I would no more incorporate
 myself with such in their public worship, than I would
 make them the Subject of Scoffs and Ridicule: And
 whilst what I look upon as an Error in Judgment, is the
 Object of my Compassion, not of my Resentment, it shall,
 by the Grace of God, be my constant Endeavour, as it
 is clearly my Duty, “ *if it be possible, and as much as*
 “ *lieth in me, to live peaceably with all Men.*” See Rom.
 xii. 18.

F I N I S.

C O N T E N T S

O F T H E

Friendly Advice to a Patient.

*I*Ntroduction

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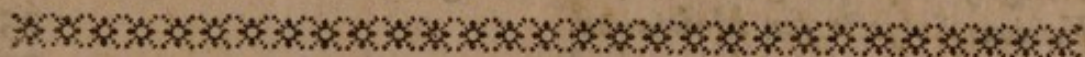
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